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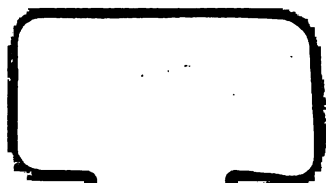
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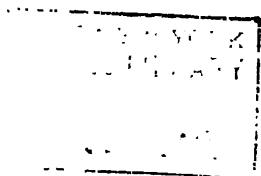


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ALONG THE NILE WITH GRANT







Place Mohammed Ali, Alexandria.

ALONG THE NILE

with GENERAL GRANT

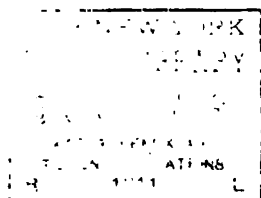
BY
ELBERT E. FARMAN, LL.D
Formerly United States Consul General at Cairo

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DEDICATION.

**TO GENERAL GEORGE S. BATCHELLER,
MEMBER OF THE INTERNATIONAL COURT OF APPEALS AT
ALEXANDRIA,
MY FRIEND AND FORMER COLLEAGUE,
WHOSE MANY ACTS OF KINDNESS ARE INDISSOLUBLY
ASSOCIATED WITH THE MEMORY OF MY
EIGHT HAPPY YEARS IN EGYPT.**

PREFACE

The present work has been written primarily to preserve the memory of the pleasant days passed with General and Mrs. Grant on their historic voyage of the Nile. The object of the voyage was rest and pleasure, but General Grant became intensely interested in the country and its monuments. It has been the aim of the writer to describe in a familiar manner, not only what was then seen, but to add to those descriptions brief accounts of the later discoveries.

The ancient monuments of Egypt that are usually visited by travelers are in the Nile valley, between Cairo and the First Cataract. This valley is the cradle of art. Its monuments, great and small, are the richest legacies bequeathed by the remote past to succeeding generations. An account of the General's voyage of the Nile, and what he then saw, necessarily requires their brief description. To understand the motives that prompted their construction, and the continued labor of many centuries in making additions and restorations, it is only necessary to know their purpose.

Preface

They had their inception in religious beliefs, an outline of which is given. Their sacred character was their shield of protection.

That General Grant might have the full pleasure and the greatest benefit of the voyage the Khedive sent one of the conservators of the museum at Cairo to accompany him, to translate the hieroglyphs and give all needed explanations. Following the same course the writer has given such information as will enable the reader to understand the purpose of this ancient people in the creation of the marvelous monuments that may still be seen on the Nile voyage.

This book is not for the learned Egyptologist. It is hoped it will be of interest to those readers that have not had the opportunity of making Egyptology a special study, but who are interested in the ancient works of Egypt, that have been the admiration and wonder of all subsequent periods.

New York, July, 1904.

E. E. F.

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ALONG THE NILE

with GENERAL GRANT

CHAPTER I

THE ARRIVAL IN EGYPT

On the 17th of May, 1877, General Grant sailed from Philadelphia on his famous tour of Europe, destined to be extended to a trip around the world. For a number of days previous to his departure, Philadelphia was the scene of the most enthusiastic manifestations of esteem for the distinguished General.

It is seldom that a retired President receives much public attention. He is soon lost to public view. Unmistakably, General Grant was still the idol of the people. His fame did not rest upon the fact that he had twice occupied the highest position in the gift of the American people. While his eight years' administration as President proved his great ability as a statesman, it was his renown as one of the greatest military chieftains that was the keystone of his popularity. His achievements in behalf of his country, in the greatest and bloodiest

Along the Nile with General Grant

war of modern times, his just and humane sentiments, his kindness to his subordinates combined with his generous treatment of the vanquished, and his simplicity and nobleness of character, endeared him not only to those by whom he was immediately surrounded, but to the great mass of the people. The minutest details of his daily life were eagerly read in every household, and it is not surprising that he sailed from our shores amid the booming of cannon, with the good wishes of a whole nation.

Sailing down the bay, thirty-five miles, in the *Magenta*, to the U. S. S. *Indiana*, in which he was to cross the ocean, he was accompanied by General Sherman, Ex-Secretary of State, Hamilton Fish, the Mayor of Philadelphia, the Governor of Pennsylvania, Senator Cameron, General Horace Porter, now Ambassador to France, and many other distinguished persons. On the way, the General received a message from President Hayes conveying his heartiest wishes for a prosperous voyage.

Mrs. Grant with many friends and prominent citizens was taken to the *Indiana* on a United States revenue cutter. The General and his family were transferred to the steamer where a collation was served. With a salute of twenty-one guns, surrounded by vessels, filled with cheering friends waving their handkerchiefs, the *Indiana* steamed away.

The Arrival in Egypt

Descriptions of these popular demonstrations reached every hamlet in the Union. The papers were filled with glowing accounts. A month later I received from the Secretary of State, the following circular :

“ DEPARTMENT OF STATE,

“ WASHINGTON, MAY 23rd, 1877.

“ To the Diplomatic and Consular Officers of the United States.

“ GENTLEMEN :—

“ General Ulysses S. Grant, late President of the United States, sailed from Philadelphia on the 17th inst., for Liverpool.

“ The route and extent of his travels, as well as the duration of his sojourn abroad, were alike undetermined at the time of his departure, the object of his journey being to secure a few months of rest and recreation after sixteen years of unremitting and devoted labor in the military and civil service of his country.

“ The enthusiastic manifestations of popular regard and esteem for General Grant shown by the people in all parts of the country that he has visited since his retirement from official life, and attending his every appearance in public, from the day of that retirement up to the moment of his departure for Europe, indicates beyond question the high place he holds in the grateful affections of his countrymen.

“ Sharing in the largest measure this general public sentiment, and at the same time expressing the wishes of the President, I desire to invite the aid of the Diplomatic and Consular Officers of the Government to make his journey a pleasant one should he visit their posts. I feel already assured that you will find patriotic pleasure in anticipating the wishes of the department by showing him that attention

Along the Nile with General Grant

and consideration which is due from every officer of the Government to a citizen of the Republic, so signally distinguished both in official service and personal renown.

“I am, Gentlemen,

“Your Obedient Servant,

“WM. M. EVARTS.”

It is not probable that General Grant had any idea of the royal reception that would be accorded him in every land that he should visit. He traveled as a simple unpretending citizen. But everywhere his reception was of a character that showed the esteem and admiration of all classes. In English speaking countries he frequently received demonstrations as enthusiastic as at home. His fame had gone before him. The masses as well as the ruling class were everywhere eager to see the distinguished chieftain and do him honor.

The summer and fall were spent in Europe. On the 5th of January, 1878, he arrived in Egypt, coming on the *Vandalia*, a United States man-of-war, furnished by our government for his trip to the Orient. I had been informed officially the previous autumn of his intention to visit Egypt and was at Alexandria awaiting his arrival. The *Vandalia* anchored in the harbor nearly opposite the Palace, Ras et-Tin, the summer residence of the Khedive. It was a half mile or more from the wharf at which passengers from incoming steamers were usually landed in small

The Arrival in Egypt

boats. As soon as I learned of the arrival, I went out in a government boat, manned with soldiers, accompanied by Mr. Salvago, the United States Consular Agent, our kavasses and several other Americans. The Governor of Alexandria with the Admiral and their suites arrived at the same time. All were received on board by Commander H. B. Robeson, of the *Vandalia*.

I met the General just outside the Captain's cabin, which opened upon the deck and presented the Governor and others, also acting as interpreter. The General was welcomed and compliments exchanged. When the interview was ended, some of the party expressed a desire to examine the ship and Commander Robeson commenced a tour of inspection with them. I remained with the General and he invited me into his cabin, a fair sized sitting room, devoted exclusively to his use.

It was not publicly known at Cairo that the General intended visiting Egypt until a short time before his arrival. As soon as the Khedive learned of it, he sent for me, and on my reception at his Palace, Abdin, his Highness, informed me that he wished to receive the General as his guest, furnish him a palace, special trains on the railroad, and a steamer in which to make the voyage of the Nile. He asked if I thought the General would accept these hospitalities. I informed him that I had no

Along the Nile with General Grant

authority to speak on the subject. After further conversation it was arranged that on the General's arrival I should ascertain his wishes, and telegraph to the Vice-Consul General, Mr. Comanos, who would come immediately to the palace and inform his Highness. Instructions would then be telegraphed to the Governor of Alexandria in accordance with the General's decision.

I stated to the General the conversation with the Khedive, and awaited his answer. He remained silent a minute or two, and then asked my opinion. I answered that I saw no objection to his acceptance. In the course of the interview, which lasted a half hour, I also stated that while no one but the Vice-Consul General had been informed of the conversation between the Khedive and myself, it had been thought by the Americans in Cairo that such an invitation would be extended by the Khedive, and the matter had been a subject of conversation among them; that the only one I had heard express the opinion that he should not accept, was Admiral Steadman, who was then on a visit to Egypt. The others had expressed a contrary opinion. The General finally said, "If you see no impropriety in so doing, I will accept the hospitalities of the Khedive." On going out I found the Governor and Admiral ready to leave and we all left the ship at the same time. In accordance with navy regulations, salutes were fired

The Arrival in Egypt

in honor of the Governor, Admiral and the Consul-General, each of the number of guns accorded to his respective rank.

On my return to the city, I telegraphed Mr. Comanos as had been agreed. Later in the day, the Governor, acting under orders from Cairo, extended to General Grant the invitation of the Khedive to become his Highness's guest during the time he should remain in Egypt.

General Grant had been delayed on his voyage by bad weather and a stop at Malta. While awaiting him, I received a telegram from Mr. Henry M. Stanley, asking me if I could come to Cairo and present him to the Khedive. According to Court rules, no one could present an American citizen to his Highness except the United States Consul-General. This request showed that Mr. Stanley, at that time, considered himself an American citizen, although he afterwards claimed to be a subject of the Queen and became a member of the English Parliament.

I telegraphed to Malta and learned from the time of the departure of the *Vandalia* that I could return to Cairo for a day. I made the journey and the next morning presented Mr. Stanley to the Khedive acting as interpreter. Mr. Stanley did not at the time speak French. The Khedive was much pleased to meet him. The interview lasted over an hour, an unusual length for a busy

Along the Nile with General Grant

sovereign in whose anterooms there were always a number of prominent persons, diplomatic representatives, heads of departments and others awaiting an interview.

Mr. Stanley was on his way to Europe after his famous trip across Africa. Starting from the east coast, opposite Zanzibar, he went to the great Lake Victoria Nyanza, a thousand miles in circumference, the principal source of the Nile, which he circumnavigated, in a small boat made in England and carried overland on the backs of his porters. He remained on the shore of the lake nine months tracing its boundaries and inlets. Thence, traveling through the forests to Lake Tanganyika on which he sailed eight hundred miles exploring a large part of its coasts, he proceeded westward, and following the course of the Luama to the Lualaba of Livingston, down that stream to the Congo and to the sea.

His journey across the continent occupied nearly two years and nine months, and may be considered the most dangerous and remarkable voyage of discovery made in the last century and the most important in result. It opened up a vast unexplored and unknown country, occupied by savage tribes, many of them cannibals, with whom it was necessary to wage almost continuous war. His three white companions lost their lives and one hundred and seventy natives were killed,

The Arrival in Egypt

drowned or died of disease. He arrived on the western coast with one hundred and fifteen persons, three being infants born on the journey. Few men possess the physical and mental ability to successfully accomplish such an undertaking. The main sources of the Congo as well as many other disputed questions relative to the source of the Nile were finally determined by this journey. He had promised his men to return them to Zanzibar. True to his promise, he sailed with them from the western coasts of Africa, to the Cape of Good Hope and thence to Zanzibar, which he reached late in November, 1877, after an absence of over three years. Here he left the survivors of his party and sailed to Aden, and through the Red Sea to Suez. The full accounts of his journey had not been published at the time of his meeting the Khedive, but enough had appeared in the New York Herald and the Daily Telegraph, of which papers he was the correspondent and which furnished him the money to defray the expenses of his journey, to show the great importance of his discoveries and largely increase the fame he had acquired in his successful voyage in search of Livingston.

At that time the country bordering the northern part of Lake Albert Nyanza was nominally a part of the possessions of the Khedive and governed by one of his Pashas located at Gondokoro.

Along the Nile with General Grant

His Highness also had Americans and others in his military service, who, under the direction of General Stone, chief of staff at Cairo, were actively engaged in exploring and mapping that part of the country and bringing the natives under his control. It is probable, also, that his Highness then had plans in view for a much further increase of the vast territory he had already added to his dominions in Central Africa. He undoubtedly thought that not only the Nile basin, but the regions of its sources should belong to Egypt, as they probably would to-day, had he been permitted to remain at the head of its government.

It was quite natural that the Khedive should desire an interview with Mr. Stanley, who possessed more knowledge than all other white persons, concerning the countries adjacent to his dominions in the region of the sources of the Nile. He asked many questions relative to the country lying between the two great lakes, and its inhabitants. The account of the nature of the country and the great number of its inhabitants, their advancement in civilization, compared with other African tribes, their warlike characteristics and military power, could not have been very assuring to his Highness, if he had entertained ideas of an easy conquest.

Near the close of the conversation, the Khedive,

The Arrival in Egypt

who was sitting near me on a Turkish divan, turned to me and almost in a whisper, as if fearing that Mr. Stanley would understand him, asked if I thought he would accept a decoration. I answered that I presumed he would. The Khedive clapped his hands, the oriental manner of calling a servant. His Arab secretary appeared and he addressed him in his native tongue. The secretary disappeared and in a few moments returned with a morocco case, containing the insignia of a grand officer of the Order of the Medjidieh, which was opened, showing the glittering star and the crescent. It was presented by his Highness to Mr. Stanley, with a suitable expression of his appreciation of his heroic achievements during his perilous and successful voyage of discovery. Mr. Stanley received the insignia from his Highness' hands, thanking him for the honor conferred, and the kind words he had spoken. This was his first decoration and it was received with evident indications of pleasure. Nearly a year later I received and forwarded to him the Berah which came from the Sultan.

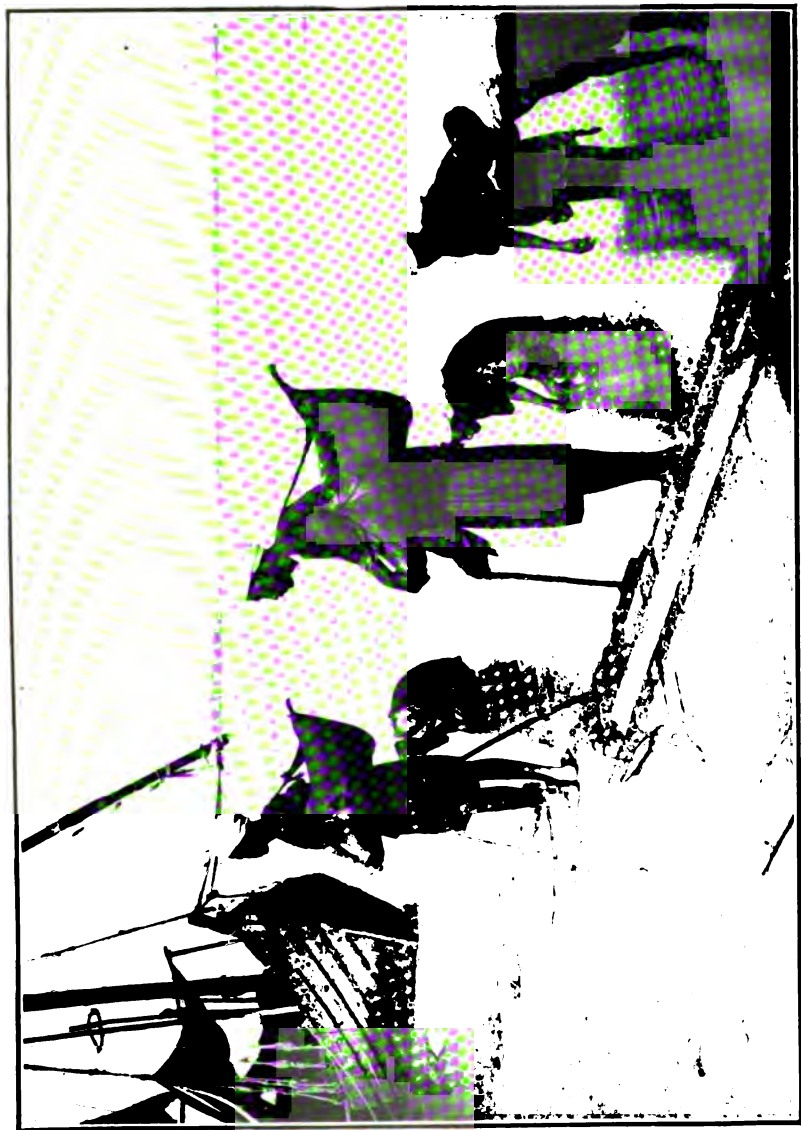
The night of General Grant's arrival a dinner of twelve covers was given by Mr. Salvago, followed by a reception and ball. Among those at the dinner were Jesse R. Grant, General Grant's son, John Russell Young, who accompanied him on his journey as a correspondent of the New

Along the Nile with General Grant

York Herald, afterwards our Minister Plenipotentiary and Envoy Extraordinary to China, Judge Philip H. Morgan of the Mixed Tribunals of Egypt, afterwards Minister Plenipotentiary to Mexico, Judge Barringer, also of the Mixed Tribunals, Commander Robeson, and other officers of the *Vandalia* and Mr. Stanley.

General Grant had never before met Mr. Stanley. He was much interested in his conversation. Among the toasts given was one in honor of the distinguished explorer, to which he replied at some length. After dinner all except the General, Judge Morgan, Mr. Young, Mr. Stanley and myself, went into the ball room where dancing had commenced. We remained at the table. The conversation turned upon the discoveries in Central Africa in which we were all intensely interested.

Mr. Stanley told of his visit to Emperor Mtesa, whose capital was near the northwestern shore of Victoria Nyanza with whom he remained nearly two months and in whose dominions he had remained for nearly a year. He was Chief of Chiefs of a large number of tribes and could muster when occasion required an army of 250,000. Mr. Stanley had learned enough of the language of these people to be able to talk with them. He had also the services of two interpreters acquainted with the language, one whom he brought with



Water-carriers with Goatskins of Water.

The Arrival in Egypt

him, the other from Abyssinia employed by Mtesa. He was therefore able to obtain much information relative to the people and the country, to learn the traditional history of a line of thirty-five kings, covering a period of a thousand years.

Later in the evening, General Grant attended the reception where a large number of those present were presented to him. He then retired and with the officers and others who accompanied him returned to the *Vandalia*. The next morning Mr. Young and I accompanied Mr. Stanley on board the steamer for Europe where he was received with great honor and fêted as a hero.

Mr. Salvago was a rich Greek, then our Consular Agent at Alexandria. His reception given in honor of General Grant was brilliant and interesting. Mrs. Grant did not attend, being fatigued by the rough passage from Malta. She afterwards told me that she could have gone and when she learned the character of the entertainment was sorry she had not. She had not then learned that social entertainments in Egypt often vied in richness and brilliancy with the most elaborate and costly functions on the continent.

General Grant returned the visit of the Governor on Saturday, the day of his arrival. The next day he took a stroll about the town, saw the obelisk, now in New York, standing on the shore of the eastern harbor, the so-called Pompey's

Along the Nile with General Grant

Pillar, and what is the most interesting on a first visit to Egypt, the novel street scenes in the native quarter of the town. The Arabs slightly clothed, or in their bright colored oriental garments according to class, the camels and donkeys pushing their way through the narrow, crowded streets, the booths, the veiled women, the noise and bustle, all so unlike anything in Europe, presented an interesting and ever changing picture.

Cairo

CHAPTER II

CAIRO

MONDAY was fixed as the time of departure for Cairo. I arranged with the Governor, through Hassan, to have the special train leave at eleven o'clock. As the General left the ship the yards were manned and from the tug that conveyed us to the dock, the *Vandalia* presented a fine appearance. We rode quickly through the city, a little over a mile to the station, where we found the Governor and other prominent persons.

The Khedive had sent his private car from Cairo. It had a large compartment, well adapted for viewing the country, which was occupied by the General, Mrs. Grant, Mr. Jesse R. Grant, Mr. Young and Commander Robeson. The officers from the *Vandalia*, ten in number, Judge and Mrs. Barringer, and the attendants were seated in the other two coaches which were attached.

General Grant always wished on going on any excursion to designate those who were to accompany him. He would personally invite such persons as he desired to make up the party. The in-

Along the Nile with General Grant

vation was given in such a plain manner that there could be no misunderstanding. Nothing annoyed him more than to have an uninvited person attach himself to his company. The preliminary arrangements for the greater part of the excursions in Egypt naturally devolved upon me. I always consulted his wishes. I found him prompt and definite in stating what he desired, but always with due regard for the comfort and feelings of others. On this occasion he designated to me those who should accompany him in the private car.

The ride to Cairo occupied nearly four hours and was in every way delightful. The General asked many questions about the country and enjoyed the novel scenes. At first we skirted for fifteen miles along the northern shore of the shallow lake Mareotis, which extended southward far beyond our vision. A large part of the bed of the lake which was lower than the sea was once covered with orchards, vineyards, richly cultivated fields and a hundred and fifty villages. The English in their siege of Alexandria in 1801 cut a canal through the narrow strip of sand separating it from the sea letting the water in, covering the lands and destroying the homes of many thousands of Egyptians. It has ever since remained a lake. Turning to the southeast we passed Kafr ed-Dawâr where Arabi Pasha four years later built

Cairo

his famous earthworks. We continued in low lands, the lake not far distant still on our right, the famous Mahmûdfyeh canal on our left. On the sides of the canal were high banks of earth over the tops of which we saw many masts of boats coming to and from Alexandria. The principal inland commerce of this city is carried on by means of this canal which was opened by Mohammed Ali in 1820.

Two hundred and fifty thousand men were employed one year in its excavation, twenty thousand of whom are said to have died during the progress of the work. It connects the Rosetta branch of the Nile with Alexandria. It is fifty miles in length.

Along the whole northern border of Egypt there is a low sandy beach, behind which are either shallow lakes or sandy deserts with numerous low sand mounds or dunes. This lake and desert region is about twenty miles in width, the larger of the lakes, besides Mareotis, being Edko, Bourlos and Menzaleh.

On leaving the lakes we passed through a belt of marshes and wet lands called the "Berari." This word means deserts, but a considerable part of the lands are only deserts in the sense of being poor in comparison with the richer lands of Egypt. Some of them produce only reeds and coarse grasses and the others crops that scarcely pay the

Along the Nile with General Grant

labor of cultivation. This region of lakes, deserts, marshes and wet lands, occupies in area, half of lower Egypt.

In early historic times the Nile divided itself in the Delta and flowed to the sea in seven branches. Five of these, the Pelusiac, the Tanitic, the Mendesian, the Sebennyitic and the Canobic, or Herculian, have long since been filled with Nile silt, though their ancient beds are still traceable in many places and sometimes serve as canals. Other branches would long since have formed in their place had not the extensive dykes, constructed on either side of the remaining branches, prevented the bulk of the waters from overflowing the banks.

In an hour we passed Damanhûr forty miles from Alexandria a town of over twenty thousand inhabitants. We had left the marshes some distance behind us and were in the level, richly cultivated lands which continue to Cairo. It was the season when Egypt appears at its best. The principal seed-time is in the late autumn, the wheat harvest in March and April. The high waters of September and October recede rapidly in November and December and early in January a large portion of the fields are clothed in the richest verdure of the growing crops. With the swiftly moving train the novel views were constantly changing but never waning in interest. There was

Cairo

a continuous unrolling of the most interesting panorama.

The population was very dense, about one hundred to each hundred acres, the inhabitants all living in small villages. These villages, dotting the whole plain, built on mounds of débris accumulated from many generations, lifting them up above the high waters of the annual overflow of the Nile were passed in quick succession. They were picturesque in the distance, though composed largely of mud or sun-dried brick huts. The dome of a mosque, or sacred tomb, or the house of the Shêkh were generally seen above the low dwellings flanked by a number of stately palms. These palms, marking the homes of the cultivators of the soil, were seen at long distances in every direction. In the villages and on the roads near the railway were to be seen camels, donkeys and Arabs, often in large numbers, going or returning from the nearest market, or working in the fields or along the irrigating canals and drains that divided the lands into small parcels. There were occasional buffaloes, Arab horses, and irrigating machines. At every change of scene there was something new,—the landscape, animals, modes of dress, manner of life and labor, all wholly different from any European, or American country. The General and the members of his party were intensely interested and en-

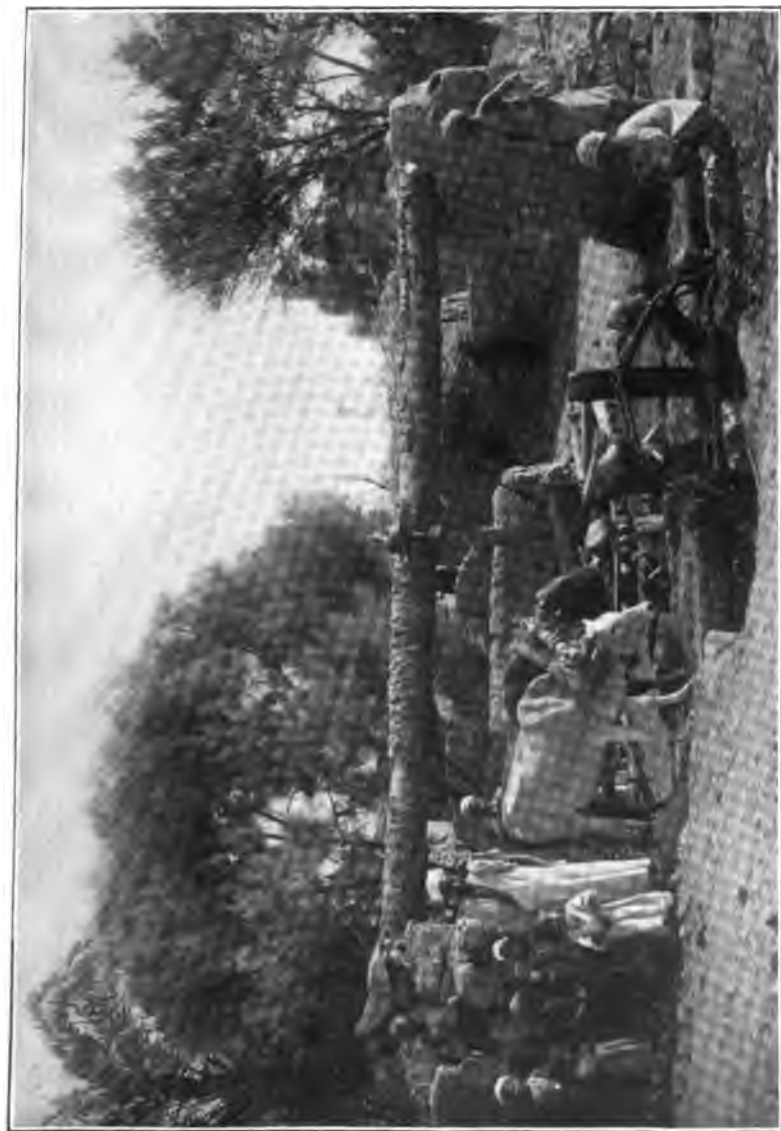
Along the Nile with General Grant

thusiastic in their expressions of surprise and delight.

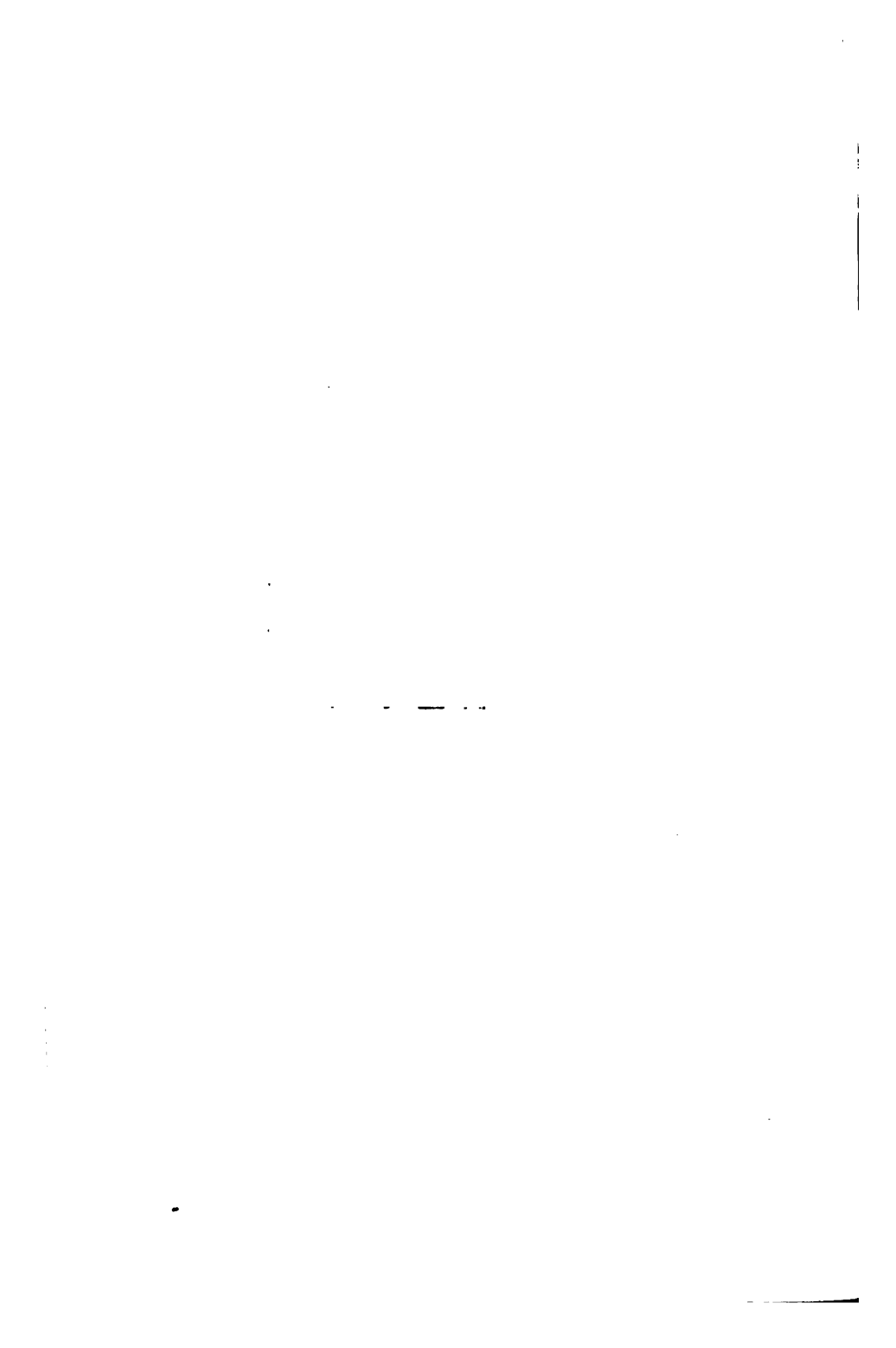
There were large fields of dark green *bersem*, resembling clover, which constitutes the principal pasturage and meadow of the country. It is sown each year, and generally produces two crops to each sowing. Ordinarily it is cut and fed to the cattle, but they are sometimes "staked out," being fastened to a stake by a cord drawn tightly around the ear. This is a cruel method and I have seen animals with an ear nearly cut off by the cord and others with a missing ear of which they had been deprived by this means.

There are many agricultural products of Egypt,—cotton, wheat, rice, indigo, tobacco, *dura*, (Egyptian corn), beans, peas, onions, hemp, flax, and a great variety of other vegetables and plants. Most of these are produced on small parcels of land, often long narrow strips, each with a different shade of green or yellow stretching like ribbons across the fields. It was not the cotton season, one of the principal crops of Egypt. It shows its yellow blossoms in June and July and its snowy white tufts in September. The whole country was cut in various directions with innumerable irrigating canals, these and the roads frequently bordered with acacia and sometimes large sycamore.

We passed Tell el-Bârût, near mounds that mark



Raising Water for Irrigation with the Sakiyeh.



Cairo

the site of the ancient Greek city of Naukratis, and soon arrive at the Rosetta branch of the Nile, which is crossed on a long iron bridge, which cost the Egyptian government \$2,000,000. Before its construction the cars were ferried across the river, and it was here, in 1856, that Achmet-Pasha, an elder brother of Ismaïl Pasha, was drowned, on returning late in the night from a festival at Alexandria, given by Saïd Pasha, then Viceroy of Egypt. The ferry-boat was not in place and the car which was conveying Achmet was run into the river. This left Ismaïl heir to the viceroyalty and undoubtedly made a marked change in all the subsequent history of Egypt. The incident aroused serious doubts, as to whether it was an accident, or the result of a plot in the interest of Ismaïl. There were no proofs, however, that it was other than an accident resulting from the gross negligence of those in charge of the train. Such accidents usually arouse suspicions in oriental countries, where murder in royal families has been frequent. Two years previous to this time the cruel Viceroy, Abbas Pasha, was murdered by his own slaves, eunuchs of his harem, a court conspiracy, it is said.

On crossing the river we arrived at Kafr ez-Zaiyât, sixty-five miles from Alexandria, where a sumptuous collation had been prepared for the General and his party. In a short time the train

Along the Nile with General Grant

was again in motion and the country on either side showed an increased richness, which the General did not fail to notice. The perfect level was only interrupted, as far as the vision could extend, by the villages nestling on their mounds and the embankments along the numerous irrigating canals. These embankments were the accumulations of the sediment taken from the canals in the frequent cleaning, which they require.

In twenty minutes we reach Tantah, a city of thirty thousand inhabitants, celebrated for its three annual fairs. The most important of these occurs in August, at which time from two to five hundred thousand people assemble at this place. Business and religion are happily combined. A pilgrimage is made to the tomb of the most highly revered Moslem saint of Egypt, Seiyid el-Bedawi, who died and was buried here in the thirteenth century. He is invoked by the Moslems in time of sudden calamity and by women desirous of offspring. He is also invoked with other saints, in the call to prayer of the Muezzin, an hour before daybreak.

The fair or festival lasts one week beginning Friday, the Moslem Sunday. I attended one of these fairs, stopping at the house of a native. There was no hotel or other public place at which a European could be comfortably lodged, excepting a Khedival palace where Ismaïl was in the

Cairo

habit of meeting the principal shêkhs at a grand dinner that he gave. Here he received their contributions in the days of his financial embarrassment. The native accommodations were most rude.

Many thousand people encamped just outside of the town, with or without tents. A heterogeneous mass of humanity collected mostly from the Delta, but including many from the Mediterranean coasts of other Moslem countries and from the Arabian and other deserts near Egypt. The many colored and often gorgeous tents of village shêkhs, and the larger and richer ones of the religious orders, were surrounded with those of the wealthier fallâhîn and the desert Beduins together with the mass of the poorer classes lodged on the ground, covered only with their coarse blankets. Camels, horses, donkeys and buffaloes in large numbers were staked near by. Sheep, goats, turkeys and other fowls were in abundance. The streets of the town were filled with stalls and booths in which were found for sale all the products of Egypt, and all articles of food, clothing and utensils used by the fellâhîn. It was a great market for the sale of the produce of the land, and the purchase of the simple, cheap articles that are necessities, even in the miserable homes of the Egyptian peasants.

There were imposing processions to the hand-

Along the Nile with General Grant

some mosque of Seiyid el-Bedâwi, always with music and the richly decorated and varicolored banners of the numerous orders of dervishes, and all the strange accompaniments of their peculiar forms of worship. Outside of these religious manifestations of the moslem devotees, the occasion was anything but religious, or even moral. There were many things that could not be mentioned, and that would not be permitted in any Christian country. Beggars were abundant, old and young of both sexes, crippled, blind, paralytic, all ragged and filthy. The long-haired, half-naked, holy man, pilgrims, dancing and singing women, fortune tellers, jugglers, serpent charmers, and all the amusements and exhibitions known in oriental countries. A few Greek and European merchants and visitors were seen in the booths or mingling with the masses. I was only able to move about by the aid of my kavass and the kavasses of the Consular Agent clearing the way by the exercise of their authority.

At Benha we crossed the Damietta branch of the Nile on another long iron bridge. Here the U. S. Vice Consul-General, Mr. Comanos, owned and worked extensive cotton-ginning establishments. In the vicinity were fine groves of mandarin and orange trees, and vineyards, which produced the most delicious white grapes. On the east, opposite Benha, were the mounds of the



Threshing.

Cairo

ancient city of Athribis. These mounds are a mile in length, three fourths of a mile in breadth and thirty to forty feet high. The town dated back to the early periods of the Pharaohs and continued, according to the evidence of the antiquities found in the ruins, through the Greek and Roman occupation.

Soon after leaving Benha we came in sight of villages with high conical shaped dwellings in the form of the old-time straw beehive. Peasants dwell in the first story, and the second serves as pigeon-cotes, whose occupants swarm about them in great numbers. It is said that Mohammed Ali compelled certain villages to thus provide a resting place or home for these feathered inhabitants with the object of increasing their numbers, and these unique abodes are still frequently seen.

A little further on there was an excitement in the car and a rush to the windows, as I pointed to the first distant view of the pyramids. A half hour later the sight of villas, palaces, beautiful gardens, domes and tall minarets told us we were about to enter Cairo.

At the station a large number were awaiting the arrival of the General,—Americans, English, Egyptians and other nationalities. Among the Americans were Generals Stone and Loring and Judge Batcheller. General Stone entered the car

Along the Nile with General Grant

and presented Zekieh Pasha, the Khedive's master of ceremonies, who, as the representative of his Highness, welcomed General Grant and expressed the wish that he might have a pleasant sojourn in Egypt. Generals Grant and Stone had been cadets together at West Point, and had served in the Mexican War and in the early days of California. General Grant also recognized General Loring, a companion in arms in earlier service, but opposed in the war of secession.

A carpet had been unrolled in true royal style, for the General to walk upon to the Khedivial carriage awaiting him; officers and soldiers were stationed on either side. The Khedive's representative and Generals Stone and Loring accompanied the party, and in half an hour the General and his suite were located in Kasr en-Nuzha, a palace which had been assigned by the Khedive for their occupation.

From a point near the railway station in Cairo an avenue runs directly north about three miles to the old palace and beautiful gardens of Shubra. The palace was built by Mohammed Ali in the early part of the last century. At the time of which I am writing it was in a dilapidated condition, but its extensive gardens were still beautiful, and there was something romantic in the whole atmosphere of the place. The garden walks ran from centers like the streets in the newer parts

Cairo

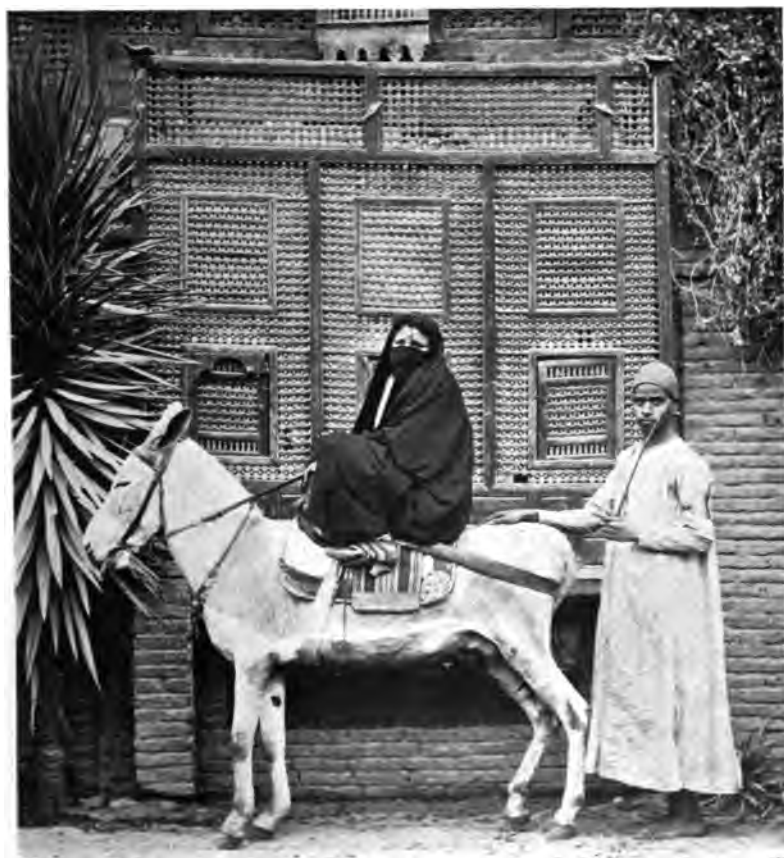
of Washington. It contained many rare and beautiful tropical trees, shrubs and flowers. Near the old palace was a large fountain with a basin a hundred feet across, with marble balustrades. Surrounding it was a narrow building of Moorish architecture with corridors opening upon the basin, projecting kiosks and, at the four corners, rooms richly decorated and furnished with gorgeous hangings and Turkish divans. Here the nymphs of the extensive harem of the great Pasha could take their baths after their siesta, guarded by eunuchs, without fear of intrusion.

The avenue leading to this palace was known as the Shubra and was a favorite drive for the Cairenes. Fridays and Sundays it swarmed with gay pleasure seekers, mingled with files of camels, mules and donkeys of the country people going to the city with their loads of produce or returning to their villages. Princes, Pashas and Consul-Generals, with their kavasses and outrunners, Judges, officials of various classes and well-to-do citizens of all nationalities and costumes, were out on these days in great numbers, riding up and down, saluting their friends and occasionally stopping to converse, as on the Corso in Rome, or the Cascine in Florence. The young princes, sons of the Khedive, were saluted and bowed to the right and left, graciously smiling and everyone was gay and apparently happy. The supreme mo-

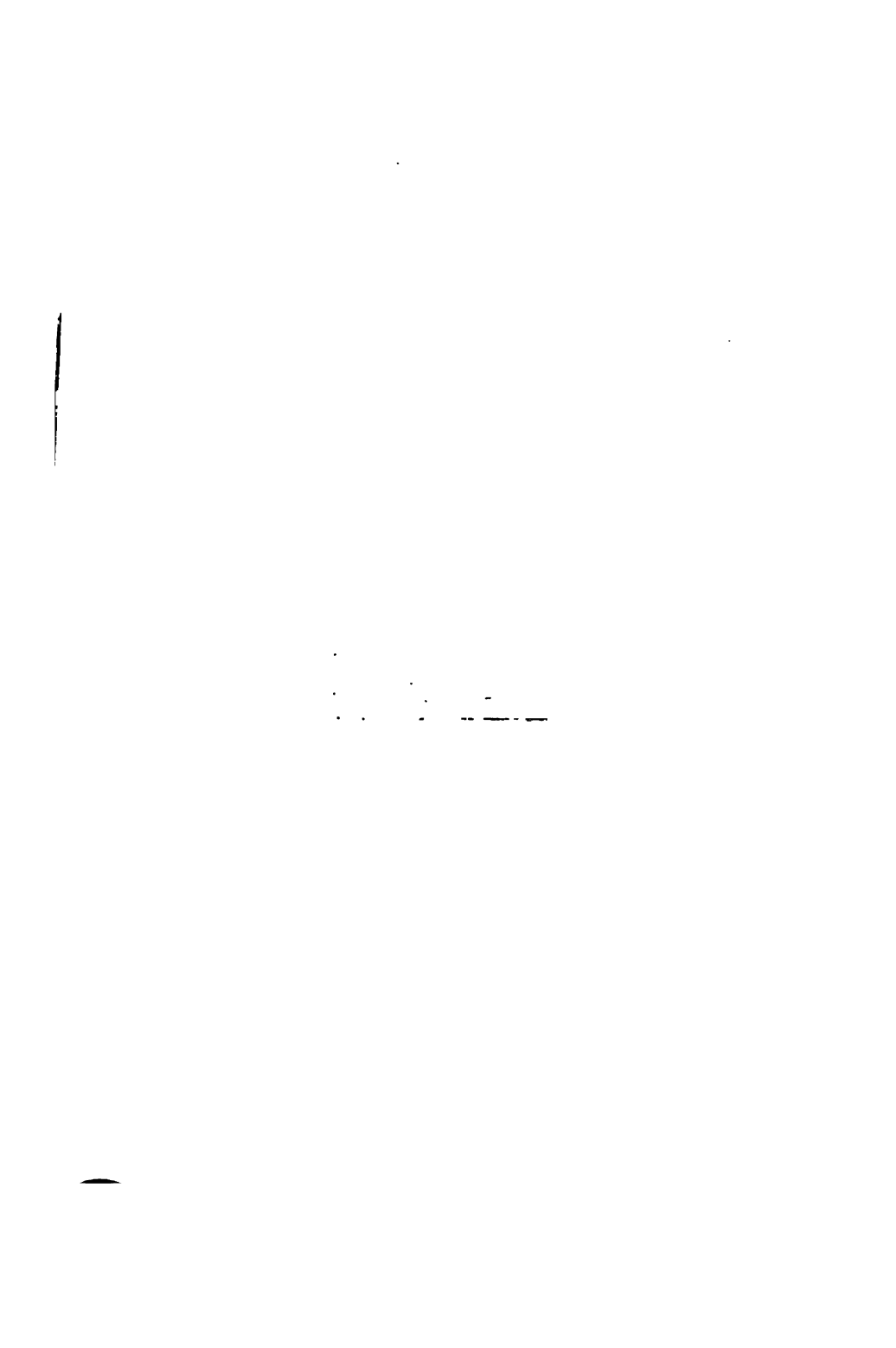
Along the Nile with General Grant

ment was when, late in the afternoon, the Khedive took his accustomed drive. The noise of the gallop of the outriders, and his fast rolling carriage gave timely warning, and every one turned aside, stopped their horses and saluted his Highness, who returned the greetings with bows and the touch of his forehead with his right hand. When the Khedive returned, the others followed in quick succession. At the gate of the city, the seis, the larger number of whom had stopped at this place on the way out, took their places in front of the carriages of their masters, and on a fast run preceded them into the city, crying with a loud voice, that the natives who were accustomed to walk in the middle of the streets, might turn aside.

There were many beautiful gardens on the Shubra, and a number of villas, and Kasr en-Nuzha, the palace which had been assigned to General Grant, could not have been more charmingly located. It was surrounded with beautiful gardens, and near by, on the opposite side of the avenue, was the beautiful villa of Ciccolani, with its tower, kiosks, extensive gardens, grottoes, fountains, artificial streams, beautiful palms, rare plants, banana and orange trees loaded with golden fruit. During the reign of Ismaïl Pasha, Kasr en-Nuzha was several times occupied by distinguished guests of his Highness. Here with the other Consul-



A Familiar Scene in Cairo.



Cairo

Generals I met the Grand Duke Rudolph, crown prince of Austria, who, upon the eve of what might have been a most glorious life, met his death in a lamentable manner. Here I met for the last time, in returning one of his visits, the famous General Gordon. The whole palace with its full retinue of servants, horses, carriages, coachmen and outriders, and every provision of comfort and luxury was placed at the disposal of the General.

Leaving the General in his pleasant quarters on the afternoon of his arrival, I immediately made arrangements for his first visit to the Khedive. The time fixed by his Highness for the interview was at eleven o'clock the following day. The General was accompanied by his son, Mr. Young, Commander Robeson, and ten officers of the *Vandalia*. A ride of two miles in the Shubra through the city, preceded by outriders, brought us to the Khedival palace, Abdîn. A battalion of soldiers was drawn up as a guard of honor, in front of the main entrance and a carpet was extended to the carriage, where the General was met by the Master of Ceremonies. We entered the palace with the household officials and a number of high functionaries arranged on either side. The Khedive met the General at the foot of the stairs and conducted him up the broad stairway to what would be called the first

Along the Nile with General Grant

floor in Europe, but with us the second. The General, his son Jesse and I entered a large reception room, the other members of the party being seated in a salon on the opposite side of the hall. Up to this time neither the Khedive nor the General had understood anything of what was said. At their meeting at the foot of the stairs, I had simply announced the General saying, "His Highness, General Grant." In the reception room the more formal presentation took place, I interpreting the conversation, sentence by sentence. The Khedive spoke in French and General Grant in English. This conversation was of the usual character upon such occasions. The Khedive welcomed the General to his country and expressed pleasure that he had consented to become his guest, hoped that he would enjoy his visit, and assured him that nothing should be neglected on the part of his people to make his sojourn as agreeable as possible.

General Grant made suitable answers. He expressed himself as delighted with the country, and his kind reception by his Highness. Some conversation was had relative to Egypt and the Nile voyage, and I asked the permission of his Highness to present the General's retinue. Mr. Young and the officers were conducted into the room, the latter in their full naval uniforms, and presented to his Highness, who received them

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with his accustomed grace and suavity, with expressions of pleasure at meeting so large a number of representatives of our navy. The officers had remained standing, and something having been previously said in the conversation with the General relative to the opening of the Suez Canal, the Khedive took the occasion to point to some pictures on the walls commemorative of the event.

According to the custom of the country those members of the party who did not wear uniforms were in full evening dress, including the General. This not being a ceremonial occasion the Khedive was in black European dress, except his coat was the stamboul, and he wore, as on all occasions, the red tarbush.

On our taking leave the Khedive accompanied the General to the foot of the stairs, a mark of respect paid only to persons of the rank of sovereigns. As I descended to the carriage the Master of Ceremonies said to me, "The General's visit will be immediately returned. His Highness will follow you and be at Kasr en-Nuzha soon after your arrival." Knowing the rapidity with which the Khedive was usually driven our return was made as speedily as possible. We had scarcely re-entered the palace when the Khedive arrived with outriders and outrunners. I met his Highness at the carriage and the General met him at the entrance hall. He was conducted into

Along the Nile with General Grant

the grand salon, and I again interpreted their conversation. All those who had accompanied us to Abdîn were present, and also Sherif Pasha, who had accompanied the Khedive. Conversations carried on through an interpreter are necessarily slow and formal, and not at all satisfactory. The General took the occasion to eulogize very highly General Stone. He said he had known him since he was a young man, that he was always loyal, and that he knew of no one better informed in every department relating to military matters. The Khedive replied that he had proved a very useful man to him in the organization of his army, and that he esteemed him highly. On another occasion General Grant said to me that at the beginning of our war in 1861, the two persons that were looked up to by the whole army as the coming men from whom most was expected, were Generals Stone and McClellan; that they undoubtedly had the best military education, and were the two best informed men in that department in the United States. General Stone had been the most unfortunate man he had ever known, but that his misfortunes were no fault of his own. He clearly intimated that in the affair at Ball's Bluff, a large part of the responsibility rested upon General McClellan and that General Stone was too loyal to his superior officer to publicly place the blame ~~were~~ it belonged, rely-



Tombs of the Khalifs, Cairo.



Cairo

ing upon General McClellan, an old companion in arms, to right the wrong. This he never did.

On the Khedive's leaving, General Grant accompanied him to his carriage. This was the only return visit that I knew the Khedive, Ismaïl Pasha, to make from my arrival in Egypt up to the time of his dethronement in the summer of 1879. His son, Tewfik Pasha, after he became Khedive, returned the visit of the Hon. Horace Maynard, then our minister at Constantinople. The Khedives, as other rulers, are only expected to return the visits of those of their own rank. After visiting the Princes, the Khedive's sons and receiving them in return, the General could devote himself to visiting the principal objects of interest in and near Cairo.

He had allotted but a few days for this purpose. There were many places of such importance that they could not be neglected. Among these was the Museum containing the best existing collections of Egyptian antiquities, which, up to that time had come principally from the excavations made under the direction of Marriette Pasha. The more important objects were pointed out to the General and their history, so far as known, given by Brugsch Bey. This collection has been increased by recent excavations until in the number of objects, their historical interest, and the periods covered, it far surpasses any other collection

Along the Nile with General Grant

of antiquities. In the perfection of their preservation and endless variety and artistic merit, they are the marvel of every scholar who views them.

The point that is generally first visited in Cairo is the Citadel. It is a fortress of the twelfth century of much historic interest. Its lofty walls command an admirable view of the city, with the domes and minarets of its two hundred and sixty mosques, the broad valley of the Nile, the pyramids and the Libyan desert forming a background. The offices of the war department were then in the Citadel, in the old palace of Mohammed Ali, and among them was that of General Stone, chief of staff of the Khedive. This gave additional interest to General Grant's visit to this ancient fortification. The extent of the palace and the great number of its elegant rooms and courts showed that this cruel but able ruler furnished luxurious abodes for his wives and the other inmates of his harem. The fortress also contained many other buildings, among which were the famous "Alabaster Mosque" commenced by the same ruler and containing his tomb, and the Mosque of Mohammed Nasr ibn-Kalâûm, erected by that Sultan early in the fourteenth century.

The other more important mosques of the city could not be passed without a visit; nor the dome-crowned and gracefully minareted tomb-mosques

Cairo

of the Khalifs a little less grand but famous as the finest and most charming specimens of Arabian architecture; nor the domed tombs of the Mamelukes, and those of the present reigning family.

The narrow, crowded streets of the purely native part of the city, with their quaint old buildings of elaborate Arabian architecture, often nearly touching each other over our heads, were worthy of a visit. The fascinating bazaars with their rich contents gathered from Constantinople, Asia Minor, Syria, Persia, India, Abyssinia and the Sûdân, the native merchants dressed in highly colored silk robes, offering their customers a cup of spiced coffee, a cigarette or the Nargileh, seemingly indifferent as to business, all repay the traveler for the outlay of time.

An excursion to Heliopolis, the City of the Sun, could not be omitted. It was On, the city of the scriptures where Moses studied, Joseph found his wife, and Eudoxus and Plato sought the wisdom of the priests of the temple of Ra; once a city of beauty, grandeur and learning, whose site now is only marked by scattered ruins. There stands a lone obelisk, a milestone of time, spared by Persians, and Romans alike. It is the oldest known large obelisk, erected nearly a thousand years earlier than that of New York, which originally stood before the same temple.

Old Cairo, the Babylon of the Romans, the

Along the Nile with General Grant

Fostât of the early Moslems, with its ancient Coptic convents and churches and grand Roman ruins of fortress and aqueduct must also be seen; and the beautiful Island of Rôda, renowned in Roman and Moslem history and especially visited on account of its traditions and its historic Nilometer.

Mrs. Grant could not be satisfied with one or two visits to the bazaars and there were many other places and objects, curious, interesting and amusing which occupied time. Besides there were many social demands, all of which made the General a busy man while in Cairo.



Obelisk of Usertesen I., Heliopolis.

The Pyramids and the Sphinx

CHAPTER III

THE PYRAMIDS AND THE SPHINX

EVERY traveler must devote at least one day to the pyramids, ten miles from Kasr en-Nuzha.

For this purpose the Khedive sent a large vehicle which seemed to have been procured solely for excursions to these monuments. There was no other road adapted to carriages leading from Cairo that extended more than four miles. It was drawn by four horses, the leaders having a rider, and there were also outriders. Previous to the preparation for the celebration that took place on the opening of the Suez canal in 1869, there was no road to the pyramids. Travelers were ferried across the Nile at the Island of Rôda, and made their way to the pyramids in narrow paths on camels and donkeys. These paths were along the borders of beautiful, highly cultivated fields extending from village to village, often in the shade of lofty date-palms. But the country was cut up with numerous canals and ditches, and for a portion of the year abounded in pools of water and marshy places caused by the waters remaining from the annual overflow of the Nile.

Along the Nile with General Grant

The route was necessarily circuitous and long winding about according to the existing conditions. According to the description of travelers, it was a most interesting and romantic trip, but it had the inconvenience of not being practical during the time of the high Nile, when a considerable portion of the valley was covered with water. In the costly preparations for the guests of his Highness, invited to the fêtes of 1869, among whom were princes, kings, queens, emperors and empresses, a road was constructed to the pyramids. It was a high, broad embankment, running from a point opposite the Island of Rôda across the valley, five miles in a straight line to the foot of the elevation on which the pyramids were built, on the edge of the Libyan desert. This road cost no inconsiderable sum, and was built principally for the comfort of the Empress Eugenie, but it is said that her Majesty, in her caprice, declined the carriage which had been provided for her and insisted on making the trip to the pyramids on a camel.

At the special request of the General I invited General and Mrs. Stone to accompany us on this excursion. We passed through the city by the Ezbekîyeh gardens and the principal hotels and thence to the great Nile bridge. In crossing, we met a continuous line of camels and donkeys accompanied by fellâhîn, turbaned men, veiled

The Pyramids and the Sphinx

women and squalid children. The animals were loaded with produce mostly newly cut bersâm, and at the opposite end of the bridge were many others waiting to take their turn in paying the octroi on the produce they were bringing into the city. The bridge, in the early morning hours, with the curious throng of natives and animals passing over it, is an interesting study to the student of oriental life.

From the bridge our way led up the Nile along avenues lined with trees, passing several palaces belonging to the Khedivial family and fine gardens and orange groves, to a point opposite the Island of Rôda, and thence to the pyramids over the new road I have mentioned. The height of this road above the valley gave us a delightful view of the rich green fields and the mound-like villages of mud-huts. There was a row of young trees on the embankment on either side of the road that had already attained a goodly size. Depressions were left in the earth around the trees which were frequently filled by the Arabs with water brought in skins from the large ditches or canals that had been formed on either side, in removing the earth to construct the road.

We moved at a rapid pace and were soon near the pyramids which had been in full view since we left the immediate vicinity of the river. They did not appear large to the General as we ap-

Along the Nile with General Grant

proached them. The first view was a little disappointing, like that of Niagara Falls. On our arrival we found a number of Americans awaiting General Grant and the photographer did not fail to put in an appearance and take the group with General and Mrs. Grant as the central figures and the great pyramid for a background.

A larger swarm of Arabs than usual, attracted from the villages near the road by the brilliancy of our equipage, had accompanied us for some distance, running beside and following after our vehicle clamoring for bakshish and offering their services as guides in the ascent of the pyramids. On our arrival the number increased. But the gold lace uniform of Hassan, and his long, recurved sword had a magic influence in keeping them at a respectful distance. When they learned that the chief of our party was no less a personage than the "King of America," as the Arabs always styled the ex-president, they moderated their noisy persistence and those who desired to make the ascent of the pyramid, selected their aids with little further annoyance. The General wisely decided not to make the ascent, but nearly all the others being younger, and ambitious of standing on the highest point, engaged their attendants and commenced what seemed an easy task.

It was only a rise of four hundred and fifty feet



Pyramids of Gizeh.



The Pyramids and the Sphinx

up the side of the pyramid on steps that appeared sufficiently easy. Each man had two or three Arabs to assist him. One or two pulling by his arms and one to push. They were soon seen scattered up the pyramid, the more agile pushing on with much vigor. General Loring and the Doctor from the ship soon gave up the ascent and joined those who had remained below. They had not correctly estimated the difficulty of mounting at an angle of fifty degrees, on steps from three to four feet in height.

Each step requiring the exercise of much muscular power they soon became fatigued. Others fell behind and returned after making half the distance either on account of fatigue or dizziness. There is no better way of realizing the height of the Great Pyramid than by standing at its base, and watching others making the ascent. Their progress seems slower and slower and they are gradually dwarfed by the increasing distance, until on reaching the top, they seem but pigmies.

If you stand at the foot of Niagara upon the Canada side, as near the falling waters as possible, and look upwards you will perhaps obtain the best impression of the height, the grandeur of the Great Father of Cataracts. The Falls are about one hundred and fifty feet high. You have only to treble this distance, to pile three Niagaras one on the top of the other, and you will have the per-

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pendicular height of the Great Pyramid. By keeping in mind the group as they approach the top three times the distance above you of the height of Niagara, you will have an impression of the size and grandeur of this immense structure.

Once on the top the view is magnificent. On the east is the broad Nile valley with its varied shades of brilliant green dotted with clumps of palms; on the further side, the thread of the Nile, and beyond, Cairo, its lofty citadel, the dome and minarets of the Mosque of Mohammed Ali and the Mokattam hills of the Arabian desert. On the west instead of fertility and life, there is a broad expanse of deserts of yellowish sand and brown cliffs, barren, desolate and lifeless, as far as the eye can extend. Along the edge of the desert are other pyramids than those of Gîzeh, and many remains of pyramids. Standing on the top of the Great Pyramid of Cheops, looking southward, I once counted eleven. Within a distance of thirty miles in this direction there were formerly over seventy of these colossal monuments.

Sitting at the base of the pyramid while others were making the ascent, the General figured the amount of stone required in its construction, and made some estimates as to the cities that might be built from such an amount of material. His illustrious predecessor in Egypt, Napoleon the 1st,

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sitting near the same place, made similar computations.

This pyramid covers a little over thirteen acres and was originally four hundred and eighty-three feet high. Its truncated top leaves it now four hundred and fifty-one feet high, one foot more than the present height of the second pyramid. Its cubic contents are nearly 85,000,000 feet. But the vast extent of walls and buildings that could be constructed from this amount of material can only be realized by mathematical calculations.

On the descent of those who had gone to the top, General and Mrs. Grant joined them in entering the pyramid. This is an exceedingly interesting, but in some respects, disagreeable task. The air is close and filled with fine dust and occasionally a bat, disturbed and blinded by the light of the candles and torches, comes whizzing by or strikes saucily against you. But there is no danger nor is there any place requiring any strain on the muscles as in the ascent likely to produce temporary lameness. The physical exertion is less than half that required to reach the top of the pyramid.

I had visited the interior several times but was fully satisfied to make one ascent. The entrance is on the north side forty-eight feet above the base. At first we descended sixty-three feet in a passage the inclination of which is twenty-six and

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one half degrees and the height only three feet and eleven inches. We then ascended one hundred and twenty-five feet in a passage of about the same angle, but higher, to the foot of the Great Hall. Here a horizontal passage, three feet nine inches high, branches off running one hundred and twenty-seven feet to the Queen's Chamber, a room nearly twenty feet square and only ten feet from a vertical line passing through the apex of the pyramid. It has a pointed roof or ceiling made by massive blocks of stone resting against each other, like rafters of a gable roof. It is an empty room of stone but the blocks are so well cut and fitted together that the joints are scarcely to be found.

After visiting this chamber we returned to the Great Hall, which is a continuation on the same angle of ascent, as the passage leading up to it. It is one hundred and fifty-five feet long, twenty-eight feet high, and seven feet wide, and constructed with unsurpassed skill. With all of the superincumbent weight, after a period of nearly six thousand years, during which time there is said to have been in Egypt some trembling of the earth's surface, there is not the slightest opening in any of the perfect joints of the blocks of limestone of which it was constructed.

The courses of its sides project one over the other, forming a support for the blocks of the



The Ascending Passage or Great Hall
of the Pyramid of Cheops.

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ceiling and giving it something of the appearance, in the scant light in which it is seen, of an arch. From the upper end of the Hall a short passage, three feet, eight inches high, leads first into an antechamber and then to the King's Chamber. The latter is seventeen by thirty-four feet and nineteen feet high. It is situated one third of the distance from the base of the pyramid to its summit. It is completely lined with blocks of red granite, so large that eight blocks form the horizontal roof. There are eight at each end and the same number in the floor, and sixteen each side. They are finely polished and the joints barely discernible.

This magnificent room, in the heart of the pyramid, only contains an empty and coverless red granite sarcophagus, without any ornamental carving or inscription. It is supposed to be that of Cheops, the builder of this grand mausoleum, destined to carry his name to the latest generations. When this sepulchral chamber was robbed of its royal mummy and the rich relics it undoubtedly contained, is wholly unknown, but it is probable that it occurred at a very remote period.

Immediately over the King's Chamber, one above the other, are five other chambers, the floor of each being formed by the stone of the roof of the chamber below it. The upper chamber has a gable roof, similar to that of the Queen's

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Chamber. These rooms are of the same horizontal size as the King's Chamber but they are only a little over three feet in height. They were undoubtedly constructed to protect the roof of the King's Chamber from the superincumbent weight.

We soon reached the open air and were glad to partake of the lunch that had been prepared and served in the Khedivial Kiosk, opened for the occasion. We then made the circuit of the plateau of the pyramids which covers nearly a square mile. Mrs. Grant rode a fine donkey; the others were on foot. We visited the second and third pyramid, a few of the numerous tombs belonging to the same period and containing some of the finest specimens of hieroglyphic writing that have come to us, the Sphinx, and others of the numerous and exceedingly interesting monuments of this ancient necropolis.

The sun was already approaching the horizon of the Libyan desert and the pyramids were casting long shadows over the bluish-green fields of the valley, admonishing us that we must leave this most hallowed place, consecrated at the very dawn of civilization to the preservation of the mummies of rulers, their families and the great men of the period. Through all the subsequent centuries their works have been the wonder and marvel of mankind, so wonderful and marvelous

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that, even to-day, there are eminent and learned men who believe the Great Pyramid was not the work of the human mind and hands, but of the Supreme Being.

The Arabs, who had served us, were well paid and satisfied, but that did not prevent a great number who had remained unemployed among whom were many boys and girls, from following us a long distance, crying for bakshish. All these people have, from their earliest childhood, attended visitors to the pyramids and know a few words of most European languages. One bright eyed little fellow, who had shown his agility by keeping alongside of us, on being admonished to return, answered, "The others are contented," meaning those who had been paid; "I want to be contented too; everybody wants to be contented." He evidently thought that the "King of America," that land of fabulous riches, could easily "content" them all. A few coins were thrown out and there was a pell-mell scramble and the last words we heard were those of the boy, who had undoubtedly obtained his share, crying in a loud voice, "Everybody contented, everybody contented."

I have several times visited the village of the pyramid-Arabs, which is on the edge of the desert nearby, in search of antiquities. They are not a bad people, though frequently annoying.

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Their services are absolutely indispensable to travelers, some of whom are niggardly and reluctant in paying the small sums demanded. There is occasionally one who scatters his money broadcast to see them scramble for it. The former class has taught them to be persistent in their demands and the latter to be beggars.

I have seen English speaking travelers quarreling with Arab boys about the payment of ten cents for a donkey-ride, instead of five, when the ride had been of such length that the former sum would even have been paid by the natives.

Dom Pedro, then Emperor of Brazil, passed some weeks at the New Hotel in Cairo while I was living there and had, during the time, an amusing experience with a donkey-boy. His Majesty delighted in slipping away from the hotel and making excursions alone and unknown through the fascinating Arabic quarters of the town. One day he was returning from one of these excursions on a donkey, like the most ordinary traveler and, as he neared the hotel, dismounted so as not to be recognized. He felt in his pocket for money to pay the boy, whom he had employed somewhere in the streets, for the use of the donkey, and finding he had no change, gave him a gold piece, an English pound. The lad, who, probably, had never handled any money larger than the much alloyed Egyptian piaster,

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five cents, thought the yellow coin was only a piece of metal of no value and that he was a victim of a foreign swindler. The Emperor, without stopping, hastened on towards the hotel, but the boy, as soon as he had time to view the piece, followed, leading his donkey and crying so loudly for his pay, that before the Emperor could reach the hotel he had following him a howling mob of Arabs, young and old, without knowing what it was all about. As the matter was becoming serious, some native to whom the boy in his distress showed the coin, informed him of its value. Rage was quickly changed into amazement and the boy departed but still apparently doubted his great good fortune.

Our visit to the pyramids furnished topics of conversation and inquiry. When, how, and by whom were they constructed, and for what purpose? These questions have occupied the attention of many learned men.

The plateau on which the pyramids of Gîzeh are built and on which are numerous tombs and other monuments, is on the edge of the Libyan desert one hundred feet above the valley of the Nile. The earth, sand and loose stone were removed, and a place prepared for the building of the pyramids on the solid rock.

The ancient Egyptians, whenever it was practicable, located their burial places on the west

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side of the river, in the edge of the Libyan desert. The west was the place of the setting sun, the going out of the day, followed by darkness and rest for the living. But the soul of the dead, that left the tomb for its nightly voyages, took its departure and descended to the nether world in the bark of the sun-god, Ra, at a point beyond the western mountains, making the perilous river voyage during the night, and again rising in the morning to the surface of the earth, in the east.

Hence the west, the point of departure, was believed to be the dwelling place of the dead, who had proved before Osiris and the forty-two judges that they had lived virtuous lives on the earth and were sinless, and was a fitting place for the tombs of the departed. The pyramids of Egypt were monumental tombs and therefore placed upon the west side of the Nile. The obelisks, supposed to have represented light, the rays of the sun, and typify the morning, the east, were erected upon the east side.

I am aware that a broken and comparatively small obelisk has been found in the oasis of the Fayûm, which is west of the river and twenty miles distant, being separated from the valley by a broad strip of desert. But this obelisk is not of the form of those erected on the other side of the river. It has a rounded instead of a pointed pyramidal top and the cross sections of its shaft

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instead of being squares are oblong rectangles. It was erected by Userthesen I., who also erected the obelisk at Heliopolis, the oldest, large obelisk known.

The sides of the pyramid of Gîzeh are in the form of steps made by the successive layers of blocks of stone, from two to four feet in height. It is estimated that, in the Great Pyramid, these blocks contain on an average forty cubic feet. They are of nummulitic limestone, and have the appearance of conglomerate.

The outer coverings were of beautiful white magnesian limestone from the Mokattam Hills, twelve miles distant on the other side of the Nile. The lower course of the second pyramid, and the lower half of the coverings of the third pyramid, were of granite from Assuân. These coverings have all disappeared, except from the upper part of the second pyramid and portions of the third. They consisted of triangular blocks, filling the spaces formed by the steps, and leaving a smooth outer surface, which was highly polished and covered with hieroglyphics. According to ancient Greek and Roman writers the stone were fitted so closely that a hair could not be inserted in the joints.

It is probable that the cores of the pyramids were constructed principally of stone quarried in the immediate neighborhood, as the rock there

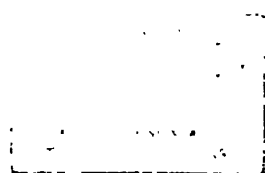
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is of the same character. The ancient writers who state that a large part of the stone was brought from the Arabian quarries probably speak only of the coverings, which would have required a very large amount of material and was the only stone of the pyramids they saw. The Great Pyramid covered a little over thirteen acres, and, according to Herodotus, who visited Egypt, B. C. 454, there were employed in its construction 100,000 people. These were relieved by an equal number every three months for twenty years. The same number were previously occupied for ten years in building the causeways on which to transport the stone. This did not include the work required in preparing the rock foundation, nor in the excavation of the subterranean passage and the vault originally intended for the tomb.

Diodorus gives the number of men employed as 360,000, and Pliny as 366,000. This may have meant the whole number employed for three months each year. All of these historians lived three thousand, perhaps nearly four thousand years after the construction of the Gizeh pyramids, and except so far as the facts had been inscribed on stone at the time of their erection, what was related to them could have been only tradition. If the priests, who were the learned people of that day, correctly translated for them the hieroglyph-



Temple of Luxor.



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ics, they had the means of obtaining a vast amount of historical information, which is now lost. For not only were the immense temples of Memphis and Heliopolis then covered with hieroglyphics, but the two great pyramids and a large number of magnificent mastabas in their vicinity. Most of these mastabas have now disappeared, and there is scarcely a vestige of Memphis remaining. Heliopolis has only the lone obelisk, and the coverings of the pyramids, containing the inscriptions, long since found their way to the limekiln, or were used in the building of Cairo.

The inscriptions on the great pyramids remained upon them in their entirety, as late as the thirteenth century, though, at this latter date, hieroglyphic writings had been for nearly a thousand years a hidden mystery, and continued so until less than a century ago. Thanks to the labors of modern scholars, the Egyptologist is now enabled to read them, giving tongues to the remaining stones of the tombs, temples and other monuments of Egypt, which, after remaining mute for sixteen hundred years are again made to speak, and tell us much of the long forgotten history of the past.

Abd-ul-Lâtif, a physician of Bagdad, who made a pilgrimage to Mecca and came to Egypt in the year 1200, wrote an interesting account of what he saw, and is regarded as a reliable writer. He

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says that the two great pyramids were then covered with writing in an unknown tongue, and that so great was the amount thereof, that should they be copied upon paper, it would require more than 10,000 pages. Several other Mohammedan writers confirm his statements, and some as late as the seventeenth century claimed to have seen hieroglyphs on these pyramids.

From the founding of the New Cairo in the tenth century, till about one hundred and fifty years ago, Heliopolis and Memphis, and later the Gizeh pyramids and other monuments surrounding them, became the quarries from which stone, ready cut, were obtained for the construction of its walls, fortifications, great mosques, palaces and other buildings. In the last part of the twelfth century stone for the building of the Citadel and other vast structures in Cairo was taken from the small pyramids, of which there are still six near the three large ones. At the time of Abd-ul-Lâtif's visit to Egypt the Khalif Melek el-Azîz made an attempt to destroy the third pyramid, with no other result, says the writer, then "the abandoning of the work after eight months' labor, which had cost enormous sums, having shamefully mutilated the pyramid, and demonstrated the weakness and incapacity of the explorers."

As to the means employed in moving the enormous blocks of stone used in the construction of

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the pyramids and other great monuments of Egypt, we have no certain knowledge. The very little information given by Herodotus on this subject was simply, as he says, what was told him.

There are still the remains of the causeways he mentions, on which the stone that was brought from the other side of the river was probably transported from the level of the valley to the Pyramid plateau, but no one has given anything but conjectural and unsatisfactory explanations as to the machines he mentions, as being "made of short pieces of wood," by which the stone was raised from one tier to another. The largest stones are those that form the roofs of the King's Chamber and the five low rooms above it.

There are fifty-six of these. Their average weight is over fifty tons. These stones were raised from the base of the pyramid, one hundred and sixty feet, to the roof of the King's Chamber, and those of the upper chambers a few feet higher. The river is now five miles distant from the edge of the desert, where the pyramids were built. Unless there was then a branch running on that side of the valley, canals must have been constructed for the transportation of the stone brought from the Mokattam Hills or down the river from Assuân.

Notwithstanding their magnitude, which always

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inspires wonder and admiration, and the knowledge and skill required in their construction, there is no great mystery as to the purpose for which the pyramids were erected. They were simply the gigantic tombs of kings, monuments erected by them, during their lives, to serve the double purpose of preserving their mummies and perpetuating their names.

There were two principal divisions in the ancient Egyptian tombs. Whatever minor differences there might be, there was always the tomb proper, consisting of the mummy-chamber and the passages leading to it, which were exclusively for the habitation of the deceased and his double, and to which the soul also had free access. As soon as the mummy was deposited in its destined place, the entrance to the mummy-chamber was walled up. The quarters of beef and parts of other animals that had been sacrificed in the celebration of the funeral rites were placed in the passages, the entrance to which was securely closed and concealed. These passages and the mummy-chamber constituted the real tomb. But connected with it, or near by, there was always a second part, a mortuary chapel, where the relatives and friends of the deceased could enter, recite their prayers, and make their offerings of food for the sustenance of the double. There the priests made the sacrifices and celebrated the

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rites, prescribed by the sacerdotal law. This chapel in early historic periods, for others than kings, was in a rectangular building, now known to the natives as the mastaba, a name that has been adopted by Egyptologists. The mastaba was built of stone or sun-dried brick, and was sometimes of the height of thirty or forty feet, one hundred and sixty feet long, and eighty feet wide. Sometimes the height was not more than ten feet; the ground size proportionally small. This structure contained the public chapel and other rooms. The entrance to the passage leading to the mummy-chamber was generally in some of its chambers or walls.

The pyramid was the tomb of the king, his everlasting home, and that of his double. His mortuary chapel, to which the public was admitted, was in an isolated construction, a real temple, similar in its design and purpose to the royal mortuary temples of a later date at Thebes. These temples have now disappeared, but their remains have been found at Gîzeh, and also near other pyramids.

The religious beliefs of the Egyptians were not the same in all localities. They were modified during successive periods. All, however, believed that the soul lived after death, that it would be rewarded, or punished according to its moral conduct in this world, and that after its separation

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from the body by death, it suffered many trials. The heart was placed in one of the scales of the balance and truth in the other. In accordance with the result of this test, judgment was pronounced by Osiris and his councilors, condemning the soul to suffer in hell, or exist in inferior animals, or rewarding it with happiness and permitting it to return to the divinity whence it emanated. Finally, after a long period of punishments or rewards, whether it had been good or bad, the soul returned and reëntered its former earthly body, which it was necessary to preserve for this purpose.

This fully explains the great care taken in mummifying bodies and placing them in dry tombs, the entrances to which were as far as possible concealed. The violation of these tombs was, in ancient times, one of the most abhorrent of crimes and seldom occurred. There were, however, intestine wars, religious and dynastic, and conquests by foreigners, during which times the tombs lost their sacredness, and became the objects of spoliation, principally on account of the rich treasures they contained.

Had it not been for the sand drifting over from the western deserts, and gradually burying the tombs, necropolis after necropolis, there would not have been much of their contents preserved to the present time.

The Pyramids and the Sphinx

If there were formerly reasons for doubting the purpose for which the pyramids were built, such reasons no longer exist. With few exceptions the interiors of pyramids had not been visited in modern times till very recently, and some Egyptologists claimed that many of them had no interior chambers, and were not sepulchral monuments.

The first of the recent openings of pyramids occurred in 1880, while I was still living in Cairo. Two Arab shêkhs ran a fox into a hole at Sak-kâra, on the top of the ruins of a pyramid that proved to be that of "Meri-Ra," "son of the Sun," Pepi I., a king of the VIth dynasty. This pyramid was built of material taken from other monuments, already ancient in those days, (B. C. 3200, according to Brugsch Pasha,) and had in return been the object of spoilers, because of the small size of its blocks of stone. It had the appearance at a distance of a round hill or knoll. The shêkhs followed the passage into which the fox ran and succeeded in reaching one of the tomb chambers. The original entrance was afterwards discovered and opened. Three rooms were found, their walls covered with hieroglyphic inscriptions. In one of them was a granite sarcophagus, the broken cover of which was lying near by, and also fragments of the king's mummy left by the tomb robbers. A

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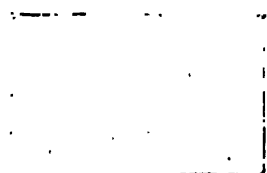
granite box containing alabaster jars completed the contents of the chamber.

In 1881 the entrances to three other pyramids at Sakkâra were found, that of Unas the last king of the Vth dynasty, and those of Teti and Ment-em-saf, kings of the VIth dynasty. Each contained three chambers covered with interesting ritual hieroglyphic inscriptions, in which the name of the king often appeared. A black basalt sarcophagus was found in one of the chambers of the pyramid of Unas with the cover, which had been taken off, and also fragments of the mummy of this king, an arm, broken bones and a part of a skull. The walls around the sarcophagus were lined with alabaster, beautifully decorated and the floor was strewn with chips of this material, which appeared to have been left by the workmen when they finished their labors and closed this pyramid, 5,700 years ago. In the chambers of the pyramid of Teti the inscriptions were painted in green and in one of the chambers of the pyramid of Ment-em-saf, was a sarcophagus containing the mummy of that king which is now in the museum at Cairo. Several other pyramids have since been opened.

Not only do the pyramids contain within themselves positive evidence of the purpose for which they were built, but they are always in a necropolis, surrounded by great numbers of other tombs



Professor Maspero viewing the Tomb-Chamber, Containing the Sarcophagus, of the Pyramid of Unas Soon After Its Discovery in 1881.



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and mortuary monuments. The necropolis of ancient Memphis, now known as Sakkâra, contains eleven pyramids which were once surrounded by thousands of tombs.

The oldest known pyramid is the Step-Pyramid, one of the principal landmarks of this most ancient necropolis. On the authority of an ancient tradition, which recent discoveries confirm, it has been claimed to be the pyramid of King Zoser, of the III^d dynasty. It is one of the oldest existing monuments, having been erected 4,000 years before Christ. The next oldest pyramid is that of the Mêdûm, attributed to Snofru, the first king of the IVth dynasty and the immediate predecessor of Khufu or Cheops, the builder of the Great Pyramid. From this time to the end of the VIth dynasty, every king erected a pyramid, though some of them were small and have not been identified. Pyramid-tombs continued to be erected till the end of the XIIth dynasty, a period of a thousand years, and there are the remains of small ones of a later date. On the upper Nile, in Ethiopia, the custom continued till the Roman period.

Monuments in the form of pyramids have also been erected, until a recent date, in Asia, Mexico and Central America, some very large. Their purpose, however, was not the same as that of those in Egypt.

We have very few records of the period of 600

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to 1,000 years from the close of the XIIth to near the end of the XVIIth dynasty, but when the Thebans had again fully established their supremacy, their kings preferred tomb-chambers, cut deep in the living rock of the hills and mountains, bordering on the Nile valley, for the preservation of their bodies, until the return of the soul from the nether world after its period of trials, punishments and purifications. We visited on our trip up the Nile some of these tombs, more beautiful and instructive but less grand than the pyramids which, as monuments of human industry applied to a single object, have never been surpassed.

About 1,600 feet directly east of the second pyramid, on a much lower level and near the edge of the desert, rests the Sphinx in silent grandeur. This monument was held in the greatest reverence by the ancient Egyptians. It is a recumbent lion, 150 feet long, with the head of a man, measuring 30 feet from the tip of the chin to the top of the forehead. These figures give something of an idea of the magnitude of this colossal image majestically reposing on the eastern declivity of this rocky plateau, and looking out upon the broad valley of the Nile. It has its ancient grandeur, but it can no longer be called beautiful, its once benign visage having been much disfigured by Arab vandalism. Its long lost red

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cap, adorned with lotus columns and a serpent, has lately been found, but its long beard and the fragments of its nose are still wanting. With these and the exercise of a moderate amount of artistic skill, it might again be restored, and assume the "mild and bland" expression ascribed to it in the Greek inscription on one of its paws. Its hieroglyphic name signifies "to watch" or "the watchman."

How long this guardian of the dead kept watch over its sacred wards, calmly beholding the coming and going of the day, the rise and fall of the Nile and the sowing and reaping of the passing generations before the native robber, or the sacrilegious foreigner violated his sacred precincts, we may never know. That it was a long period is most certain. The Sphinx is of nummulite limestone of the same character as the Great Pyramid. It was cut from the natural rock where it stands and was the visible representation of Harmachis, "the rising sun," one of the forms of Horus; hence he was facing the east, whence came the "conqueror of darkness" "the god of the morning." This monument is not mentioned by Herodotus, nor the subsequent early Greek writers, for the probably very good reason that it was unknown to them, being at that period covered with sand. It is so situated on the eastern slope of the desert that the sands are constantly drifting over

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it. If they are cleared away it is in a few years recovered. The process of clearing away the sand became necessary at an early period.

According to a hieroglyphic inscription, Harmachis appeared in a dream to Thûtmosis IVth before he became king, when encamped on a lion-hunt at this place. He promised him the crown of Egypt if he would clear the sand away from his image, the Sphinx. On becoming king, Thûtmosis, remembering his dream, caused this work to be done, and considered this act of devotion to Harmachis of sufficient importance to have it recorded on a tablet of stone, which has been preserved for the perusal of the modern Egyptologist.

There has been much difference of opinion as to the age of this colossal monument. According to the interpretation of hieroglyphic inscriptions that have been found in its vicinity, it must have existed previous to the time of the building of the Great Pyramid. Brugsch says that the proofs are incontestable that it existed at that time, and that it had its origin in the most remote period of Egyptian history. Marriette once said to the writer that the evidence proved that it was an ancient monument in the time of Cheops. Maspero says it is prehistoric and perhaps anterior to Menes. Whatever the date of its origin, it is a work worthy of those days of gigantic monu-

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ments, that through thousands of years have looked down upon all subsequent constructions of man, as upon children's toys.

With little or no knowledge of iron or steel, with no machines nor other mechanical instruments such as modern genius has supplied, these giants of the dawn of civilization erected colossal monuments, and chiseled from the hardest rocks statues with a technical knowledge and skill that have amazed and confounded all modern engineers and artists. And what is more astonishing these gigantic and artistic monuments came forth in the very beginning of history, as if from the hands of supernatural beings. At a very early period there also appeared a complicated and perfect written language, which was chiseled upon stone tablets and other monuments with an artistic beauty that not only amazes, but inspires our fullest admiration. As to what time was required, or by what processes this people had arrived at such perfection in mechanics, art, learning, political organization and complicated systems of religion, we had until recently no knowledge. Nearly the first glimpse we had was of a perfected body politic, a people far advanced in all that pertains to civilization, and capable of works not only of unsurpassed colossal grandeur, but of a perfection in structure and artistic finish that have baffled the competition of all subsequent generations. The discoveries,

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however, of the last ten years have raised the veil and given us a dim, misty view of an additional thousand years of the early history of this people. The mythical Menes and other kings of the first and second dynasties have become realities. We know even that they were preceded by other rulers. But our knowledge is still too scanty and vague to enable us to form correct opinions relative to the early history and process of development of this wonderful race, that at some remote and unknown period settled in the valley of the Nile.

Among the social events previous to the trip up the Nile, was a reception given by General George S. Batcheller to General and Mrs. Grant. It was a pleasant and elegant affair much enjoyed by those present.

The writer gave a dinner* at the grand New

* John Russell Young, who was one of the guests at this dinner, writes of it as follows in his "Around the World with General Grant:":

"The Consul General, E. E. Farman, gave a dinner at the New Hotel. The guests were General Grant, Mrs. Grant, Jesse R. Grant, Judge and Mrs. Barringer, Judge and Mrs. Batcheller, M. Comanos and Madame Comanos, General Charles P. Stone, Mrs. Stone and Miss Stone, General Loring, Colonel Dye, Mme. Colestone, Colonel Graves, Colonel Mitchell, Rev. Dr. Lansing and Mrs. Lansing, M. and Mme. De Ortego Morejon, Judge and Mme. Hagens, Mr. Tower, Admiral Stedman, Mr. Van Dyck and Dr. George H. Cooke, of the Vandalia. The members of the Khedive's household and family who were invited could not come because of the mourning for the King of Italy. The dinner was worthy



Pylon of Ptolemy Evergetes I. and Temple of Khons, Karnak.

1. The first part of the paper is devoted to the study of the asymptotic behavior of the solutions of the system of equations (1) as $t \rightarrow \infty$. It is shown that the solutions of this system tend to zero as $t \rightarrow \infty$ if the matrix A is positive definite. If the matrix A is not positive definite, then the solutions of the system (1) do not tend to zero as $t \rightarrow \infty$.

The Pyramids and the Sphinx

Hotel where he was then living. Their Highnesses the Khedive's sons, and the Consuls General were invited and all accepted the invitation, but the day previous to the time appointed the Khedivial Court went into mourning on account of the death of Victor Emmanuel, necessitating

of the best kitchens of Paris and gave the guests a good idea of the culinary resources of Egypt. At its close, toasts were drunk to the Khedive and President. Mr. Farman then proposed the health of General Grant in a felicitous speech. He said: 'We have with us a distinguished citizen of the United States, and make a graceful reference to the services of the General. During the darkest hours of our national life our guest had by his own merits risen from the modest position of Colonel, to command a million of men. After the War, which under the leadership of this illustrious chieftain, had been brought to a successful close, a grateful people elected General Grant to the presidency. They believed that a man who had done so much in War, would be the proper ruler in peace.' 'They were not deceived,' continued Mr. Farman, amid hearty cheering. 'He administered the Government so wisely that he was re-elected by an increased majority. He declined a third nomination and came to Europe, and now comes to Egypt, for rest and recreation. Coming as he does from one of the youngest nations to a land abounding in monuments of antiquity, we can assure him a hearty welcome.' General Grant said in response that 'nothing in his trip thus far pleased him so much as his visit to Egypt, and he anticipated even more pleasure as he progressed in his journey.' Speeches were made by General Stone and Judge Batcheller. Judge Hagens in French asked us to do honor to Mrs. Grant. This honor was paid most loyally. Dr. Lansing would not speak because he was to preach next day. After an hour or two of chat we went home feeling that our entertainment by Mr. Farman had been of the most felicitous and successful character; feeling also, as General Grant remarked to the writer, that America had in Mr. Farman a most excellent representative, who could not but do honor to our consular service."—EDITOR.

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the canceling of these engagements. For the same reason a dinner that the Khedive had intended to give to the General was postponed till our return from Upper Egypt. The canceling of these engagements made the dinner at the New Hotel the more agreeable, as those present were mostly Americans, and the entertainment partook more of a national character than it could otherwise have done.

The Nile Voyage

CHAPTER IV

THE NILE VOYAGE

THE Khedive, according to the plan he had outlined to me before General Grant's arrival in Egypt, had given orders for the preparation of one of his steamers for the use of the General and his party, whenever he should be prepared for a trip on the Nile. The General fixed the 16th of January as the day of departure. I was pleased to accept his invitation to accompany him on this, what Mr. Young described as "a historic voyage."

The little steamer Zinet-el-Bohrer, "The Light of Two Rivers," was lying at Bûlâk a little below the great Nile bridge, the draw of which was only opened for the passage of boats at noon each day. The party were on board an hour before the time of departure. A crowd of Arabs lined the bank of the river, and all the members of the little American Colony came to pay their respects to the General, several bringing large bunches of flowers for Mrs. Grant. The bridge opened and our boat, flying the stars and stripes, moved from its moorings. There were shouts of "bon voy-

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age" the waving of handkerchiefs and the rush of Arabs along the banks to catch a glimpse of the distinguished traveler. In a few minutes we were above the bridge, passing palaces, groups of palms and luxuriant gardens on either side.

The great palace of Gîzeh soon appeared on the right and beyond, the pyramids; on the left the charming Island of Rôda, Old Cairo, its mosques, Coptic churches and convents and old Roman ruins. Cairo with its forests of minarets was fast receding, and we were fairly launched upon the "life-giving Nile," concerning the mysteries and beauties of which, poets have sung, and historians and novelists written through all the historic centuries. The party consisted of the General and Mrs. Grant and their son, Jesse, Mr. John Russell Young, Dr. George F. Cooke, Chief Surgeon of the *Vandalia*, and Lieut. W. H. Hadden and Ensign F. A. Wilner, who had been invited as companions of Mr. Jesse Grant. Commander Robeson had also been invited, but he did not think the commander of a ship should leave his duties to his subordinates for the length of time required for the excursion.

The Khedive sent Sami Bey, a Circassian, born in Egypt, who spoke English, to take charge of the expedition, and Emile Brugsch Bey, one of the conservators of the Cairo Museum, brother of the distinguished Egyptologist, Henry Brugsch

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Pasha, to give the General the history of the temples, tombs and other monuments we were to visit. Brugsch Bey read hieroglyphs and was conversant with all that was then known relative to these ancient monuments, and he contributed much to our knowledge and added greatly to the pleasure of the whole party. Sami Bey was also useful, as he was not only nominally the manager of the expedition, but the treasurer and paymaster.

Like others of the ruling class in Egypt, he loved his ease. He did not weary himself by making the land excursions. He could not see any pleasure in the long dusty rides to the old ruins, however grand and interesting they might be. He preferred the cool shade of the steamer awning, and his undisturbed *siesta*. As to the details of his duties, he simply turned the whole matter over to the faithful Hassan, and satisfied his official conscience by handing to him whatever sums of money he claimed were necessary to be expended. Through Hassan there was always an abundant supply of turkeys, chickens, lambs, vegetables, and such other supplies as it was necessary to purchase on the journey. Good donkeys were also selected for the excursions, and everything was in readiness, with military precision, at the appointed hour.

Hassan had made these excursions with all the

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dynasties of Consuls General that had succeeded one another for twenty years. He knew his duties and never neglected them. When an excursion was to be made, I informed the General of the time that would be required and asked him to fix the hour of leaving the boat, which he always did promptly, and according to circumstances, though it was sometimes inconveniently early in the morning. I stated to Hassan the hour and everything was in readiness. This promptness added much to the pleasure of the General, who could not brook the least delay, when the appointed hour arrived for an outing. He never waited for anyone except Mrs. Grant. One morning when we were to make a long excursion on donkeys, I believe to the ruins of Abydos, Mrs. Grant was a few minutes late. The General looked at his watch, but sat quietly on the deck. Mr. Young, who was standing near by and partly behind him, called the writer's attention to the effect that the delay had upon the General. Impatience was visibly stamped on every feature. There was no bustle, not a movement nor a word, but the impatience and the annoyance were unmistakable. On another occasion, just after we had started out, the General on a horse and Mrs. Grant and myself on donkeys, Mrs. Grant looking back and not seeing her son, asked, "Where is Jesse?" The General



Column of Psammetikh and Statue of Ramses III., Karnak.

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quickly replied, "If we wait for stragglers we shall never get there."

Sami Bey was a good Moslem, but could boast of only one wife. The excuse he gave for this apparent want of proper appreciation of the other sex, and the neglect to add to his own dignity and social position by the acquisition of as many wives as the Korân permitted, was the persistent and unreasonable opposition of the one he already had. She would not consent to his modest demand for only one other. Whenever he talked of adding number two to his household, she made matters so vigorously unpleasant, that he was obliged to sue for peace and promise to remain true to his first choice. Thus he was deprived of the dignity and importance that of right belongs to every true Moslem of the higher classes.

To have but one wife is to acknowledge that you are not able to support more. Even Hassan had two. One of these, however, was the widow of his brother and had an infant child. Hassan took her, as he explained to me, as was his duty, according to oriental customs and the teachings of his religion, in order not only to provide for her, but for his brother's child. In his honesty he did not fail to admit that she was his favorite. He was faithful in his duty to the child and the boy was already a fully grown young man on my

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arrival. He was beautifully formed, fairly educated and handsome, the admiration of many American ladies. He served as a second kavass while I remained in Cairo. At his marriage, which occurred during that time, there were elaborate ceremonies and feasts lasting three days, at which there was an amazing amount of chickens, turkeys and lambs consumed, the cost of all the entertainments requiring the savings of the family for a number of years. When I reproached Hassan for his improvidence, he replied that he must do it, otherwise all the people would say that he had not properly treated his brother's son.

Mrs. Grant had with her only a single maid, and the General a valet. Besides those named, there were on board the captain, reis, as the Arabs call him, the boat's crew, cooks, waiters and a few soldiers as guards.

Our principal cabin was small, only large enough to conveniently spread the table for the ten persons constituting our party. We were royally served, the table being provided with the choicest viands the best French cuisine could furnish, the caterer being an employee sent by the famous Pantellini, my landlord of the New Hotel. He had made a large fortune in providing for the guests of the Khedive at the opening of the Suez canal and had continued to serve his Highness

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on all occasions where the services of a caterer were required. He provided for the General at the palace, Kasr en-Nuzha. It will be seen that the General was royally entertained, and that nothing was left undone on the part of his Highness, that could add to the comfort and pleasure of his distinguished guest.

The cultivated land of Egypt consists of the Delta and the narrow valley of the Nile which may be said to commence at Cairo. From this point, upwards to Khartûm, a distance of eighteen hundred miles, this valley is at no point more than ten miles wide, unless we include the oasis of fayûm. In places it often narrows down to a width of not more than a mile. The river itself is from one fourth to three fourths of a mile wide. During the low Nile, it is often very shallow in the wider sections, having a tortuous, changing channel difficult to follow. In this respect, as well as in the color of its muddy waters, it resembles the Missouri. Its current is not as swift, and it has no fallen trees, such as frequently render the navigation of the latter stream difficult and dangerous.

On either side of the valley are mountainous deserts rising often abruptly from the valley and sometimes precipitously from the margin of the river. The valley is but a green thread extending southward through vast desert regions, with

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small and great curves, eastward and westward, till it reaches central Africa.

Standing on the deck of our steamer we could constantly see throughout our whole voyage the boundaries of Egypt, the eastern and western; that is, the boundaries of all that was not desert. Where the irrigating waters stopped there the desert began, and the line was as distinctly marked as the margin of the sea. On the west were the Libyan mountains and deserts of unlimited extent; on the east the Arabian deserts, a mountainous region rising sometimes to the height of several thousand feet, extending from the Nile to the Red Sea and southward to central Africa. All of these consist of mountains, valleys, and high table lands covered with rock, gravel and sand, arid, waterless and treeless. The contrast with the yellow tinted mountains and their grayish limestone cliffs only intensified the rich greens of the luxuriant valley, making their beauty the more appreciable.

We had no important stops to make during the first three days. The traveler who has but a few weeks to devote to the Nile can only visit the great centers of ancient civilizations. An exhaustive examination of the important historical ruins of Egypt can only be made by those well prepared to devote years to this object.

The weather was delightful and we sat on deck

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under the awning, enjoying the soft salubrious atmosphere, and taking the rest needed after the continued tension of social duties and the sight seeing of the preceding ten days. The scene was constantly changing on either side of the river. Before the great pyramids had disappeared, others along the border of the Libyan desert came in view. On the opposite side were the Mokattam Hills and the quarries of Ma'sara and Turra where the workmen of the ancient empire of the Pharaohs penetrated deep into the mountains and brought forth beautiful white stone for their temples and tombs and the coverings of the pyramids. We pass large groves of stately palms, and ancient Memphis with its necropolis, one of the oldest in Egypt, which we leave for a visit on our return.

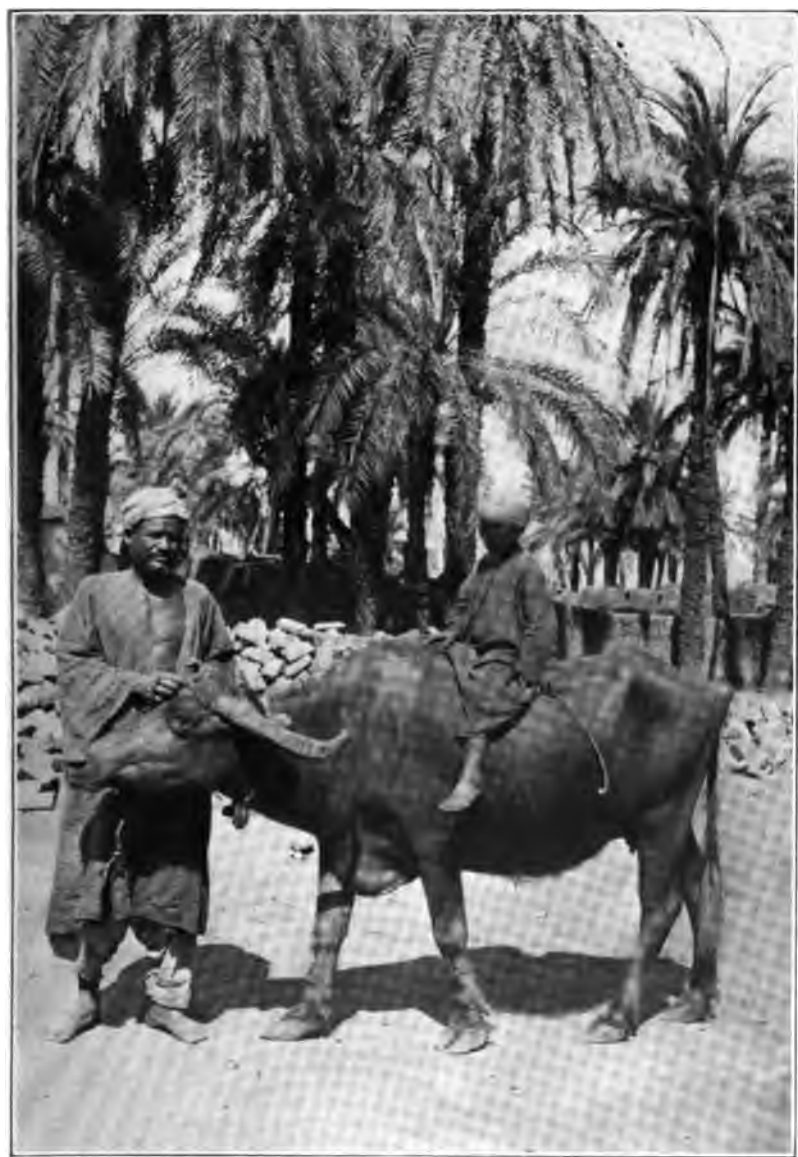
There are frequent villages of sun-dried brick huts and some buildings of a little better class. We followed the channel and were often near the banks, where barking dogs and naked urchins rushed to give us a passing greeting. There was little conversation the first day. Every one was not only recovering from his fatigue, but enjoying the new sensation of gently moving up the river, and viewing the scenery that every moment presented some novel and interesting feature. There were Arabs working the fields, camels and donkeys carrying their loads of prod-

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uce, large black buffaloes, hardier and more useful animals in this climate than our oxen, standing in the water, or coming to quench their thirst. Women came down to the river for water with children on their backs, their heads and faces covered, their bright eyes peering through the apertures of their black veils. They were barefooted, or with sandals, and wore loose, flowing robes which scantily covered their limbs. Erect and graceful, they waded into the river, and filling their large jars, placed them on their heads and returned up the banks. Ferryboats were crossing the river, crowded with natives, camels and donkeys. Strange craft with their lateen sails, were moving up and down this highway of Egypt's commerce. Barges floated down the stream, loaded with straw, having the appearance of moving grain stacks; others loaded with masses of earthenware made up the river, destined for the use of the Cairenes, as water vessels. The people, their dress, boats and contents were all strangely novel for the new traveler on the Nile.

We had an Egyptian sunset, unlike that seen elsewhere and which has been so often and so variously described, never with full justice, or in a manner to give a correct picture of the reality.

The captain had known where we were to pass the night. All Nile boats, except under excep-



Egyptian Buffalo.

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tional circumstances, run only during the day. As the sun was setting, we ran alongside the bank at a convenient place. Stakes were driven in the soft earth and the boat moored. We had a few minutes to walk on the land before darkness and the call for dinner. On going on deck later on, we saw on the bank of the river, near by, a group of Arabs round a fire, built of such materials as they could collect. Hassan informed us that they had been sent by the shêkh of a neighboring village to guard us during the night. This must have been done in obedience to orders from Cairo, for no such honor was extended on any other trip I made on the Nile, and there had been no communication between the boat and the village.

After the table had been cleared, General Grant proposed a game of poker in which we all joined except Mrs. Grant. The General enjoyed this game very much and nearly every evening of the voyage was occupied with this amusement. The amount to be staked was fixed at a nominal sum and the net winnings of each evening were given the next day to the mendicant Arabs who swarmed about our boat at every landing. We often amused ourselves by throwing coins into the river, where the water was not very deep and seeing the pell-mell struggle for the prizes. Hassan had wisely provided, on our departure, a large quantity of copper coin, about a

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half bushel. Copper coin in Egypt is of much less value than the same weight in other countries. In fact it is of so little value that it is often refused by beggars in Cairo, but up the river it is gladly received.

The next morning we were moving at early dawn, long before any of the party were on deck. The river, thus far, ran near the east side of the valley, and from this point for a hundred miles, there was little alluvial soil between it and the Arabian deserts. The mountains frequently rose from the margin of the waters, their cliffs presenting many picturesque forms. On the west, the valley was from eight to ten miles wide and so rich that it sustained a population of from one hundred to one hundred and twenty-five to each hundred acres. Every three or four hundred acres contained a fellah-village, of as many hundred inhabitants. Beside the usual cereals, there were in the valley of the Nile immense fields of sugar-cane and extensive sugar factories, then the private property of the Khedive, which he afterwards gave to the state. The cane was taken to the factories, partly on boats, but mostly by camels and an extensive system of railways used only for this purpose.

Places of historic interest were pointed out or mentioned by Brugsch. We passed the first day the pyramids of Sakkâra and Dashûr and early

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the next morning, the pyramid of Snofru. Numerous islands met us at every turn in the winding river, always presenting something new to attract our attention. At Shêkh el-Fadhl, one hundred and twenty miles from Cairo, a large number of dog mummies have been discovered. It was the necropolis of an ancient city, known in the Greek and Roman periods as Cynopolis, "City of Dogs," which animals were considered sacred at this place. A few miles to the westward was the city of Oxyrrhynchos, where the fish by that name was worshipped. A little farther south on the east side of the river is the Gebel et-Têr, "Bird Mountain," a projecting cliff rising precipitously six hundred feet above the valley, on the top of which is the Coptic Convent of "Our Lady Mary the Virgin." It is also known as the "Convent of the Pulley," because visitors were formerly drawn up a natural shaft in the rock, one hundred and twenty feet, by means of a rope and pulley. The foot of the shaft was reached by a path in a fissure of the mountain. The appearance of the convent from a distance is that of a fortified palace. It is in fact a small walled village, where priests and laity live together in extreme poverty. The church is partly subterranean, recesses having been cut for it in the solid rock.

According to tradition it was founded by the Empress Helena, in the beginning of the fourth

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century. Curzon in his "Monasteries of the Levant," says: "I consider this church to be interesting from its being half catacomb or cave. It is one of the earliest Christian buildings which has preserved its originality, being constructed on the principle of a Latin basilica, as the buildings of the Empress Helena usually were." The name, Gebel et-Têr, "bird mountain," comes from a legend according to which all the birds of Egypt assemble about this mountain once a year, and having selected one of their number as a watch, depart, returning the following year to relieve him by the substitution of another bird. A large number of pelicans and other birds often assemble on the shore under the high cliffs of this part of the river.

Opposite Gebel et-Têr the current is very rapid. This did not prevent a powerful Coptic monk from swimming out to meet our steamer, which was under full steam, and catching on and climbing into a small boat that we were towing, which contained our lambs and poultry. Here he remained, being entirely naked, until we had made up a purse for him. Putting the money in his mouth, he plunged into the water and the last we saw of him, he was moving swiftly down the river, swimming with the current. This is their mode of securing contributions from travelers, who do not stop to pay them a visit. These monks are regarded by the

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Arabs as holy men, divinely aided in their exploits.

The following day we visited one of the Khedive's sugar-factories. It was an immense establishment, of the latest and most approved model but much larger than required. With abundant local railway facilities and many hundred camels, cane could not be furnished sufficient to run the works at any time, at more than half their capacity. The immense estates of the Khedive and his family a million acres of cultivated land, producing one, and in some cases, two or three crops a year, were largely located in upper Egypt, between Cairo and Assiût. Some of these lands were leased, but most of them were cultivated by the Khedive. Several hundred thousand people and large numbers of animals were required. The cattle were owned by the Khedive but the laborers and large numbers of camels were nominally hired. When the shêkh of a village was informed that laborers were needed, the required numbers were quickly furnished. The request of an absolute sovereign was as imperative as a military command. It was often asserted that these laborers were paid little or nothing for their services. This assertion was always denied by the friends of the Khedive and it may be that it was only one of the many calumnies circulated by the enemies of his Highness. We, however, learned, through Hassan, that

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these people were watched as closely as newly enrolled soldiers, that they were corralled at night and not allowed to return to their villages until their quota of labor had been performed, or their services were no longer required.

In 1876 the Khedive produced over \$4,600,000 worth of sugar, according to the official reports that I made at the time. These figures show the magnitude of one of the products of his vast estates.

Nearly two hundred miles above Cairo are the ruins of the Roman city of Antinoë, or Antinoupolis, built by Hadrian, in honor of Antinoüs, a handsome young Bithynian slave, the much beloved companion of the Emperor. Knowing in what esteem he was held, it is said, he drowned himself at this place to save the Emperor a greater sacrifice, in consequence of an oracle declaring that the Emperor was to meet with a great loss. Hadrien was so much affected by the devotion of Antinoüs, that he built this city and a temple in his honor; named after him several other cities and perpetuated the name and a knowledge of the beautiful visage of his favorite, by the erection of many statues and the coining of medals bearing his effigy. Many of the latter were of the finest workmanship, representing Antinoüs on horseback and if he was really as beautiful as he appears on the coins, he was certainly a most handsome youth.



Raising Water for Irrigation with Shádûfs.

1. The first part of the document is a list of names and titles.

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Assiût

CHAPTER V

ASSIÛT

NOT far above Antinoë there is a low mountain range, known as Gebel Abu Fêdah, about twelve miles long, with precipitous cliffs, bordering on the river on the east. The rocks are porous, with numerous fissures and caves, which in the winter swarm with many kinds of birds. Near the south end of this range the caves contain great numbers of crocodile-mummies. They are too difficult of access to be often visited by travelers. On a previous occasion I had made an excursion to this most interesting place with Professor Ward, the naturalist of Rochester, N. Y.

There was no place in the vicinity to pass the night and we, therefore, went by rail from Cairo to Assiût, twenty-five miles higher up the river where, fortunately, we found a steamer that was to leave for Cairo at dawn the next morning. We made arrangements to be taken down the river and left at a point near the caves. We were accompanied by Hassan, the United States Consular Agent of Assiût and several of his men. At an

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early hour in the morning, we were taken ashore in a small boat from the steamer, at the place designated. At a small village, under the cliffs in the vicinity, we procured donkeys and a guide. We were also accompanied by the village shêkh and several fellâhîn, making a party of twenty persons.

Following a winding, rugged path up the side of the mountain for two hours, we came to the desert-plateau. As we ascended, the view of the valley, then in the glory of its winter vegetation, became more and more beautiful. From the top of the cliffs we could see the thread of the Nile for many miles, north and south, lying close to the mountains on the east, with its broad valley on the other side and beyond, the mountainous deserts of Libya. Near the river opposite us was the town of Monfalût, a place of twelve to fifteen thousand inhabitants. With its walls, governor's palace, minarets, surrounding gardens and tall trees, it presented a pretty view. The valley was thickly dotted with dark green clumps of palms, marking the sites of the numerous fellah-villages. Toward the east was a slightly rolling desert of sand, gravel and small stone, interspersed with large quantities of small pieces of crystalline gypsum, glistening brightly in the sun.

We continued directly into the desert for about two miles and on the top of a slight roll or knoll

Assiût

found a triangular hole, ten or twelve feet deep and eight feet across. With the aid of the Arabs, it was not difficult to descend to the bottom, whence a small passage led southward. Professor Ward, who had visited this place soon after its discovery twenty years before, first entered with several Arabs, each carrying a candle. His object was to obtain specimens for the large collections he was furnishing to museums and other institutions.

A half hour later one of the Arabs returned with a note from the Professor, saying the air was bad and he should not remain in long. He added: "It took me sixteen minutes to come in." I entered with the Arab, noting the time. The passage was small, nowhere high enough to permit standing erect. In some places, it was necessary to go on hands and knees, or crawl like a snake. I moved as fast as possible and found on reaching the Professor, that I also had occupied sixteen minutes in entering. By this it will be seen, that the distance was considerable.

We were then in a cave of the extent of which we had no knowledge and, according to my latest information, it has not yet been fully explored. Where we were, it was ten feet or more high and dark passages led off in different directions. Massive primeval stalactites reached the floor, forming columns that in the dim light of our candles seemed to support a vaulted roof. The floor was

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covered to the depth of one or two feet with mummy cloth, fragments of crocodile-mummies and branches of palm.

By digging in this mass, the Arabs brought forth bundles of baby crocodile-mummies and fragments of large ones. The small mummies were about fifteen inches long, each carefully wound with cloth held in place by small cords. From one to two dozen of these were put together making bundles. At the time of his first visit to the cave, Professor Ward saw at the point where we then were, thousands of crocodile-mummies, of all sizes, pile up like cord-wood.

During the twenty years that had intervened, the Arabs had been selling these relics to Nile travelers. The large crocodiles could not be taken out through the small, tortuous passage and consequently were undone, broken up and taken out in fragments. They not only were wound and covered with many thicknesses of cloth, but palm branches with their leaflets were placed lengthwise on the outside and fastened with a strong cord, passing many times around the mummy. I have several of these branches still, showing the indentation where the cords were tightly drawn over them. I also preserved some of the cords, a quantity of the cloth and a number of bundles of the small mummies. The latter are now in the Metropolitan Museum of Art in New York.

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The cloth, which we saw in such large quantities on the floor of the cave was taken from the large crocodiles. The cave was not damp and it must have been perfectly dry for thousands of years. Its contents, a large part of which had been there for three thousand years and probably much longer, were perfectly preserved. The cloth and cordage were of flax and both as well made as that in ordinary use at the present time.

One passage contained human mummies and it was here that a papyrus manuscript was found, containing fragments of the Iliad held in the hand of a mummy. This would indicate that human mummies were placed there in the Greek or Roman period. In the decline of the power of the adherents of the old religion, they probably made use of this crocodile sepulchre, as they often did of the tombs of their ancestors. In another passage there were still many crocodile-mummies. Originally there was some other entrance which has not been found.

The Arabs told us it had been closed and was guarded by the devil. It was probably securely closed at some period and afterwards deeply buried in the sand. The mummies could not have been carried in at the present entrance which is partly natural and probably used for ventilation. The ancients provided for this even in their tombs.

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The pyramids contained long air shafts leading from their tomb chambers.

I did not remain long in this ancient sepulchre nor undertake the exploration of any of its unknown passages. The movement of the débris by the Arabs filled the already impure air with a stifling dust as fine as pollen. We were glad to breath again the pure desert air and, on coming to the light, found we were as completely covered with the yellow dust of the mummies as a chimney-sweep with soot.

It had an odor as strong as musk but not extremely disagreeable. The small mummies which I obtained, have, after twenty-five years, the same odor. When handled, it quickly fills a room. The odor of the cave was the same, only a hundred times more intense. Leaving Professor Ward to remain another day with the Arab shêkh to collect and pack his mummies, I returned to the river, crossed to Monfalût and dined in the evening with the Governor in true Arab style, sitting on a stool beside a small round table, on which were placed, one after another, the numerous dishes. The others sat on a carpet, à la Turk, and served themselves with their fingers. From deference to my Christian habits, I was furnished with a knife and fork, but I ate with the others from the common dish.

On the morning of the 19th of January, the

Assiût

fourth day of our Nile voyage, we arrived at Assiût. We had passed numerous interesting ruins, some with beautiful carvings, historical, hieroglyphic inscriptions and paintings, dating from the early periods of the Pharaohs. At almost every bend of the serpentine stream, there was some point of historic interest; sites of cities, Pharaohnic, Greek or Roman, once important, their marts throbbing with the life of commerce, their narrow streets filled with the moving multitude, merchants, mechanics, soldiers and peasants, their grand temples the scenes of the pompous rites of a despotic priesthood, now presenting only a mass of ruins. These were often impressive and beautiful, if of the earlier periods, but Greek or Roman ruins were only shapeless piles of brick burnt or sun-dried, or mounds of débris, left by many generations, and filled with potsherds.

In approaching Assiût, the Nile makes a bend to the east. Long before reaching the landing, the tall minarets of its mosques are seen at the foot of a spur of the Libyan mountains, that here approach within a mile of the river. As soon as the steamer was moored Mr. Wasef el-Hayat, our Consular Agent at this place, came on board with his son and other members of his family, to present their respects to the General. They came to the landing, accompanied by a retinue of people

Along the Nile with General Grant

in true oriental style. Mr. Hayat was a high personage in that part of the country, not only on account of his official position as the representative of the Great Republic of the Western Hemisphere, but as the reputed wealthiest man in Upper Egypt.

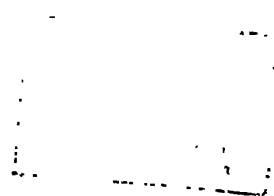
He had been in Cairo to visit General Grant and was presented to him at the palace Kasr en-Nuzha. Through me, he had invited the General to do him the honor to dine with him on his arrival at Assiût. The General had authorized an acceptance of the invitation.

The day was occupied in visiting the town and its ancient tombs. This was the first time the party had the pleasure of employing that most useful animal, the Egyptian donkey. Assiût then had 40,000 inhabitants. It was the residence of the Governor of a province and the largest and most important city in Upper Egypt. It was the southern terminus of Egypt's railway system and the northern terminus of the great caravan route, leading from Sûdân and Dârfûr by the way of the oases of the Libyan desert. These caravans brought ostrich-feathers, gum-arabic, ivory and slaves, the latter clandestinely, with the consent or through the connivance of the local officials.

A canal starting from this place connects with the Bahr Yûsuf (Joseph's canal) which, passing along the western edge of the valley, conducts



Assiût at Time of Inundation.
Road in Foreground Leads to Mountain Containing Ancient Tombs.



Assiût

the waters of the Nile to the great oasis Fayûm, one hundred and sixty miles north. We approached the town riding along a high embankment, shaded by large sycamores, with an occasional acacia, and entered through a large gate, under a high arch, near the Governor's palace. There were some pleasant residences, but the buildings were chiefly of sun-dried brick, little better than the miserable huts of the fellah-villages.

We found the bazaars interesting and in some departments little inferior to those of Cairo. They were well supplied with merchandise, not only from Egypt, but from Syria, Arabia and Central Africa ; and also with many articles of their own manufacture.

Assiût is celebrated in Egypt for its black and red pottery. The more common forms are pipe-bowls, water-jars, cups, pitchers and platters. Many of these are sufficiently attractive to give them a large sale among travelers, as souvenirs. Walking-sticks with ivory handles, beautiful chess, checker and backgammon boards, inlaid with bone and ivory, ostrich-feather fans and handsome embroideries on velvet and leather, are also among their industries. All these wares were temptingly displayed to the members of our party by the native vendors, not without success. Distinguished persons are not uncommon among Nile

Along the Nile with General Grant

travelers, but the Arabs seemed to have learned that they had a guest of unusual fame. They crowded about us, particularly around the General and the "white lady without a veil," in such numbers that the authority of Hassan was frequently required to open the way.

Leaving the town, we rode a short distance on a high embankment along cultivated fields and then climbed the rocky slopes on the spur of the mountain, to the ancient necropolis. The tombs were not of great interest in comparison with those of Thebes, but they were the first sepulchral chambers we had visited cut in the living rock. They were very numerous and could be seen as we ascended, tier above tier in the side of the mountain. Burgsch gave us some of the history of the more important.

They were very ancient, dating from the XIIIth dynasty, when, in the decline of royal power, there were many changes in rulers and kings were more numerous and reigns shorter than in any other period of Egyptian history. If the Shepherd Kings had not already established their power in the Delta the native rulers were unconsciously preparing the way for them. Some of the tombs were very large and grand in design, with passages and antechambers, all originally of beautiful finish so far as the work had been completed, but none of them wholly finished.

Assiût

No ruler was in power long enough to prepare his last resting place in the elaborate and costly manner that was characteristic with all the Pharaohs. These tombs like many others were occupied as dwellings by the early Christians. Their decorations and hieroglyphic inscriptions have been mostly destroyed or badly injured. The present century is responsible for much of this loss to our present knowledge. Notwithstanding the lapse of four thousand years and the injuries they have sustained, many interesting inscriptions remain for the study of the antiquarian.

Assiût was called by the Greeks, Lycopolis, "City of Wolves," because this animal was one of its deities. Many mummies of dogs, wolves and jackals, have been found here in caves cut in the limestone rock. A large number of animals were regarded as sacred by the ancient Egyptians. Many were held as particularly sacred in certain cities. Often these cities received names derived from their sacred animals; Bubastis, from the cat-headed God, Bast or Sekhet; Crocodilopolis, from the crocodile; Cynopolis, "City of Dogs," and Lycopolis, "City of Wolves." Herodotus says: "Egypt, though bordering on Libya, does not abound in wild beasts. All that they have are accounted sacred, those that are domesticated as well as those that are not. . . .

Along the Nile with General Grant

Should anyone wilfully kill one of these beasts, death is the punishment. If accidentally, he pays such fine as the priests chose to impose. But whoever kills an ibis or a hawk, whether wilfully or by accident, must necessarily be put to death. . . . In whatever house a cat dies of a natural death, all the family shave their eyebrows only. But if a dog dies they shave the whole body and the head. All cats that die are carried to certain sacred houses, where, being first embalmed, they are buried in the city of Bubastis. Field mice and hawks they carry to the city of Buto; the ibis to Hermopolis." (Herodotus, 65 to 67, p. 120, 121, Cary's translation.)

It was after sunset when we left the steamer to attend the dinner. Mr. Hayat sent his carriage for General and Mrs. Grant, an innovation at Assiût showing the march of civilization. It was one of the only two carriages that had ever been seen so high up the Nile. Those that did not go in the carriage rode on donkeys, a more comfortable means of conveyance. The roads were mere camel and donkey paths and except in or near the city, the carriage could not be used at all. The naval officers wore their uniforms. Lieutenant Hadden had the misfortune to fall from his donkey, and became the subject of some jesting by the General as to the agility of sailors on land.

Our way led through the great bazaars still

Assiût

crowded with people and by a circuitous route, through a narrow street up a hill. A seis preceded us to clear the way, but Hassan was obliged to dismount from the box at the bazaars to aid in making a passage for the carriage. The streets were filled with hucksters' stands and those of vendors of all kinds of edibles. Clearing the way for the passage of so uncommon a vehicle was not an easy task. There was pushing right and left and much loud, and, I have no doubt, threatening language, although none of the party could understand a word that was spoken.

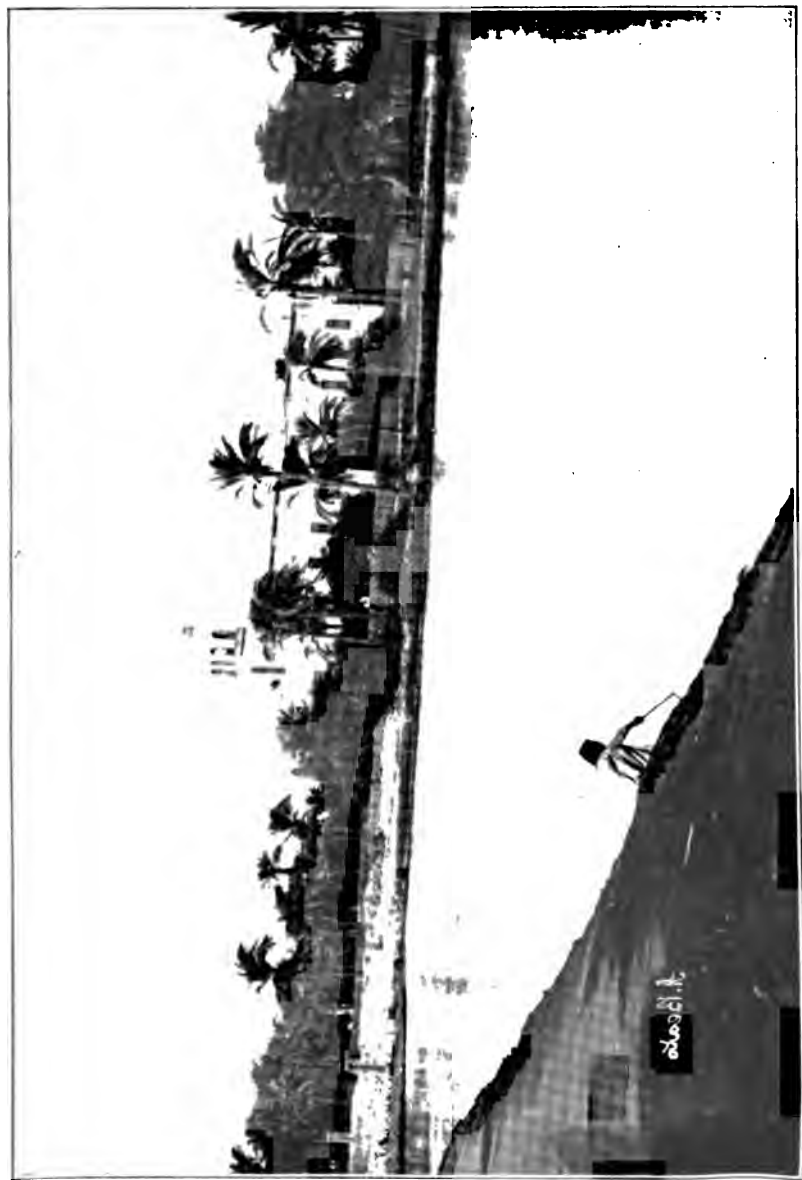
It was already becoming dark as we ascended the hill. At the summit, near the residence of the Consular Agent, a great surprise awaited us. An arch over the street, with the words, illuminated, "Welcome General Grant." The street was lined with torchbearers. Colored lamps hung in festoons and other graceful forms. Rockets blazed forth, filling the air with beautiful colored curves as we entered the court amid the acclamations of the populace in a blaze of brilliant light. Mr. Hayat met the General at the gates. He could not speak English, but he bowed and kissed the hand of the General conducting him over rich turkish rugs into his dwelling, to his large well furnished salon. Here we met other male members of Mr. Hayat's patriarchal family. His wife had adhered to the religion of her fathers and the

Along the Nile with General Grant

customs of her country, and consequently never appeared where there were gentlemen other than members of her own family. The Governor was one of the guests. There were also several missionaries, among whom were the Rev. Mr. and Mrs. Alexander, who had made with me a trip up the Nile in a dhahabîyeh the previous winter from Assiût to ancient Thebes.

Soon after my arrival in Egypt I had witnessed and officially certified to the marriage of this young couple. Mr. Alexander had first come to Egypt alone as a young missionary teacher. She had come later. They had been married immediately on her arrival. Mr. Alexander is now at the head of the American theological college at Assiût, the most important branch of the mission in Egypt of the United Presbyterian Church. There are no other foreign missionaries in this country. They are doing a great and commendable educational work. In 1898 they had one hundred stations, twenty-six churches, and ninety-seven schools. The work is largely among the Copts, the converts being almost wholly from that monophysite sect. Young natives are educated as teachers and for the ministry at Assiût.

Mrs. Grant had a very agreeable evening with Mrs. Alexander. The dinner was sumptuous, an excellent French cuisine, with courses approaching in number those served by the natives on



American United Presbyterian Mission, Assiut.

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Assiût

great state occasions, the service of the approved European style. Pleasant as it was, most of the party would have preferred for the novelty an Egyptian dinner such as would have been given to the Governor and other high officials, had there been no foreigners present. Such a dinner would have consisted of twenty-five or thirty courses, all rich and well prepared, but including only three or four that would have pleased a European. Plates, knives and forks would have been wholly superfluous.

At the conclusion of the dinner, a son of Mr. Hayat, who had been educated at the American College in Beirût, proposed the health of General Grant and, in good English, made a speech, eulogistic of the General and of our government and country, that would have done honor to any young graduate of Yale or of Harvard. General Grant was wholly surprised by his welcome and especially by such a speech from a young native Egyptian. His reply was graceful and appropriate. Other speeches were made and the entertainment agreeably prolonged till a late hour.

We returned to the steamer, accompanied through the city by torchbearers, and as far as the landing by outrunners and guards, all highly pleased with the royal reception that had been given to the General and which we, as his entourage, had been permitted to witness and enjoy.

Along the Nile with General Grant

Wasef el-Hayat was frequently mentioned for a number of days. He was a marked example of the best class of Coptic Egyptians. The family own 4,000 acres of rich land in the Nile valley, on which at the period of our visit the annual taxes were nine dollars per acre, \$36,000, a tax high enough to startle an American farmer. The ability to pay this tax is sufficient evidence of the fertility of the soil. He was not then producing sugar-cane although the best lands in that section properly irrigated will produce a crop of cane worth \$100 an acre and two crops each three years. The irrigation and other costs of production will amount to half that sum at the low price of ten to fifteen cents a day for labor.

On the Hayats' land, as on that of other proprietors, there were small villages of peasants, who in number were about equal to the number of acres of land. They performed the large amount of labor required in irrigation and cultivation and, while they were free people, their condition like that of all the fellâhîn was little better than that of serfs.

Hassan informed me on one of my excursions to Assiût of seeing in a private room of Mr. Hayat sacks of gold and silver, which, according to his account, would have amounted to a very large sum. It is the custom of orientals to hoard a large part of their fortunes instead of risking it in any

Assiût

enterprise. They do not even venture to loan it, collections with them being difficult and attended with much uncertainty. The money is generally buried or otherwise securely hidden. It is said that many years previous to this time, Mr. Hayat desiring to enlarge his house, took down a part built by his father, and found in the wall a large amount of gold. The property controlled by Mr. Hayat belonged to the whole family of which he was the head or patriarch, being the oldest member.

He had brothers who had an equal interest in their father's estate, but nothing to do with it while he lived. Like the patriarchs of olden times, in accordance with Moslem law, he was not only the head of his own family, but of the greater family of which his brothers and their families constituted a part. He probably owed the preservation of this family wealth, undiminished and perhaps augmented, during the precarious financial period of the administration of Ismaïl Pasha, to his official position which he had held since 1855.

As the representative of our government he had the same protection in his rights of person and property as a citizen of the United States. The governor of a province was almost an absolute ruler, and governed within his jurisdiction nearly in accordance with his pleasure, often enriching

Along the Nile with General Grant

himself, without any one subject to him having the right or power to question his authority. His Janizaries or other agents, often on their own account, demanded illegal taxes or contributions. If such demands were made against a protected person there was no way of enforcing them. Liberal presents, as bakshish, were always expected by these officials and given almost as a matter of duty, but this did not always satisfy their cupidity. The Governor or his agents, as Mr. Hayat informed me, sometimes made requisitions upon him for camels to work on the Khedive's estates. For such services little or nothing was expected. Either the Governor to secure the favor of the Khedive made no account of the services, or if he received the money to make payment, applied it to his own use.

In the case of such requisitions, Mr. Hayat, if he did not wish to donate the services, would say politely that he had no camels that he could spare; that if he furnished them it would be only such as he could hire and that he was sure the Governor could obtain them at a less price than he. This oriental manner of saying "no" would be perfectly well understood, and nothing further would be said. But had he not had "protection," the Governor, or his agents would soon have found means, secret or open, to enforce their demands. Orientals are too polite to their

Assiût

equals or superiors to say "no" to any request. The refusal could only be inferred from some evasive answer, or the putting off of the decision.

The Egyptians of the better classes are exceedingly polite. Herodotus says of them, "The young men when they meet their elders, give away and turn aside and when they approach, rise from their seats." (Cary's Trans. b. 11, § 80, p. 125.) I have noticed in Mr. Hayat's family, the strictness with which this ancient custom of manifesting respect for elders was still observed. Whenever he came into the room where there were other members of his family, they all immediately arose from his eldest brother to the youngest child and remained standing until he was seated.

Mr. Hayat died a number of years ago. He was born a Copt, but in 1865 became a protestant and afterwards supported, as a part of the Mission work at Assiût, a school of sixty girls. He was liberal in other ways and rendered the mission much aid, being its best friend and main support.

Along the Nile with General Grant

CHAPTER VI

ABYDOS AND OTHER CITIES

THE next day we were again steaming up the Nile at an early hour. The scenery became more interesting. The villages along the river were more numerous and picturesque, the climate drier, softer and warmer, and the vegetation slightly more tropical. We noticed for the first time occasional doom-palms interspersed with the date-palms, so numerous all along the river. The latter had an unbranching, stately, columnar trunk, crowned with a single tuft of feathery branches, under which grow large bunches of fruit. The trunk of the former is not as erect and generally divides into two branches, from ten to twenty feet from the ground and sometimes these branches again divide, each branch having at its top tufts of large fan-shaped leaves growing in whorls.

Some of the villages had the roofs of their houses covered with pigeon-cotes, around which were vast numbers of birds coming and going. They would sweep down in clouds on the fields or to



Doom-Palms.

Abydos and other Cities

the side of the river for water, where they also obtain clay for their nests. At times, they completely covered the low bank on the margin of the river. The Egyptian hunter never uses a charge of powder for a single bird. He expects to bring down a number at every shot. Ducks were numerous but only to be bagged by good sportsmen. There were also wild geese, storks, pelicans, flamingoes and other wading birds in large numbers, but all too coy to be easily approached. The crocodile had already disappeared from the Nile below the Nubian border, and now must be sought far up the river.

In each of the larger villages one or more minarets rose high above the low dwellings, showing the faith and religion of the people. But the melodious and inspiring tones of the Christian church-bell were never heard. In its stead, at the appointed time, night and day, the muezzin's deep voice rings out from the balconies of the minarets announcing to the followers of the prophet, the hour of prayer. "Great is Allah." "There is no God but Allah" and "Mohammed is his prophet." "Come to prayer! come to prayer." "Great is Allah." "There is no God but Allah," cries the muezzin and all the faithful turning toward Mecca, bow, and kneeling, bring their foreheads repeatedly to the ground devoutly reciting passages of prayer from the Korân.

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furnished with donkeys selected by Hassan from the large numbers that were offered and pressed upon us with the usual persistence of the donkey-boys.

It was a fatiguing ride of over two hours in the hot sun and the dust of our donkey cavalcade. There were fifteen donkeys, a like number of donkey-boys, besides girls, running the whole distance. Many recruits were picked up by the way, all with water in earthen vessels, or bits of worthless antiquities which they offered for sale, showing them first to one and then to another till they had tried every one of the party. It seldom rains in this section, sometimes not once in years.

When I made the same excursion the previous year, the fields were covered with growing crops showing a luxuriant and abundant vegetation, but the low Nile of 1877 had left most of the land in this section without water. It was as parched and barren as the desert. We noticed for some distance along the river the effect of the want of water, but this was the first occasion when we realized its terrible results. The famine of the next autumn caused the death of more than ten thousand of these poor people. The system of canals of Lower Egypt and for some distance above Assiût is such that the products are not materially lessened by a low Nile. But higher up the river where irrigation depends almost wholly upon the



Entrance to Small Temple, Medinet Habu, Thebes.



Abydos and other Cities

natural overflow of the waters, large sections in case of an insufficient supply of water become wholly sterile.

Abydos has long been regarded as the cradle of Egyptian civilization, the site of This or Thinis of the 1st and 2d dynasties of the Pharaohs. The discoveries in its vicinity during the last three years have not only confirmed this opinion, but have brought to light relics of a number of kings of the 1st dynasty, including Menes, the founder of the Pharaonic monarchy.

This is his reputed birthplace, and the burial-place of the head of Osiris. According to the Egyptian myth, Osiris was placed alive by his brother Set, afterwards called Typhon, and his accomplices in a box and the cover tightly nailed. The box was then thrown into the Nile and carried by the current out to sea. Isis, inconsolable, roaming over Egypt and the neighboring countries in search of her husband, found the box with his body on the coast of Phoenicia and brought it back to Egypt. Set, having discovered the body, tore it into pieces and scattered the fragments over the valley of the Nile. These were found by the bereaved Isis and the head buried in Abydos. As to the burial of the other parts of the body, the legends do not agree.

Belief in this myth made Abydos a sacred place from the dawn of history and it very early be-

Along the Nile with General Grant

came the most favorite necropolis in Egypt. Noble and rich people from different parts of the country built their tombs in this hallowed place. To have their mummified bodies rest beside or near Osiris was to sleep in the arms of their God. Those that chose some other final resting-place had their mummies brought to Abydos to remain for a time near Osiris. The larger number of tombs belong to the VIth, XIIth and XIIIth dynasties. But it continued to be a sacred burial place from the time of the 1st dynasty till the Roman period, nearly as long as there were adherents of the ancient religion. Osiris, Isis, and their son Horus formed a trinity that played an important part in this religion. Of the old bronze statuettes found in Egypt, none are more common than those of Osiris, and Isis with the infant Horus in her lap. They are found in large numbers. In the pictorial representations on tombs and temples, these three divinities are the most prominent and frequent of the Egyptian pantheon. It is evident that they were the favorite and most popular deities. Their mythical history could be easily understood and it appealed to the better moral and religious sentiment of the people. Isis was the Madonna of the Egyptians and as much revered as the Virgin Mary in Catholic countries of the present time.

Abydos and other Cities

Abydos owed its existence and growth to the worship of Osiris and the myth locating his tomb at that place. At one period it became one of the largest and most important cities in Upper Egypt. It was on the western edge of the Nile Valley. Its temples and the tombs surrounding them were on a sandy plain lying between the alluvial lands and the mountains. These mountains were so near that tombs could easily have been cut in their limestone rock. Only they would not have been beside that of Osiris.

We owe the preservation of the extensive remains of the necropolis of Abydos and the history they reveal to the drifting sand that must have covered them soon after the discontinuance of the worship of Osiris. This sand was partly removed by Mariette Pasha, acting for the Egyptian government. He commenced his work in 1859 and continued it for a number of years. He removed the sand that filled and nearly covered two temples and opened numerous deeply buried tombs containing a large part of the most important and interesting tablets now in the museum at Cairo.

There is an irrigating canal running along the western side of the valley, which we crossed on approaching the old city, at the village of Arâbat el-Madfûneh, partly surrounded by a fine grove of palms. Near the village is the mortuary

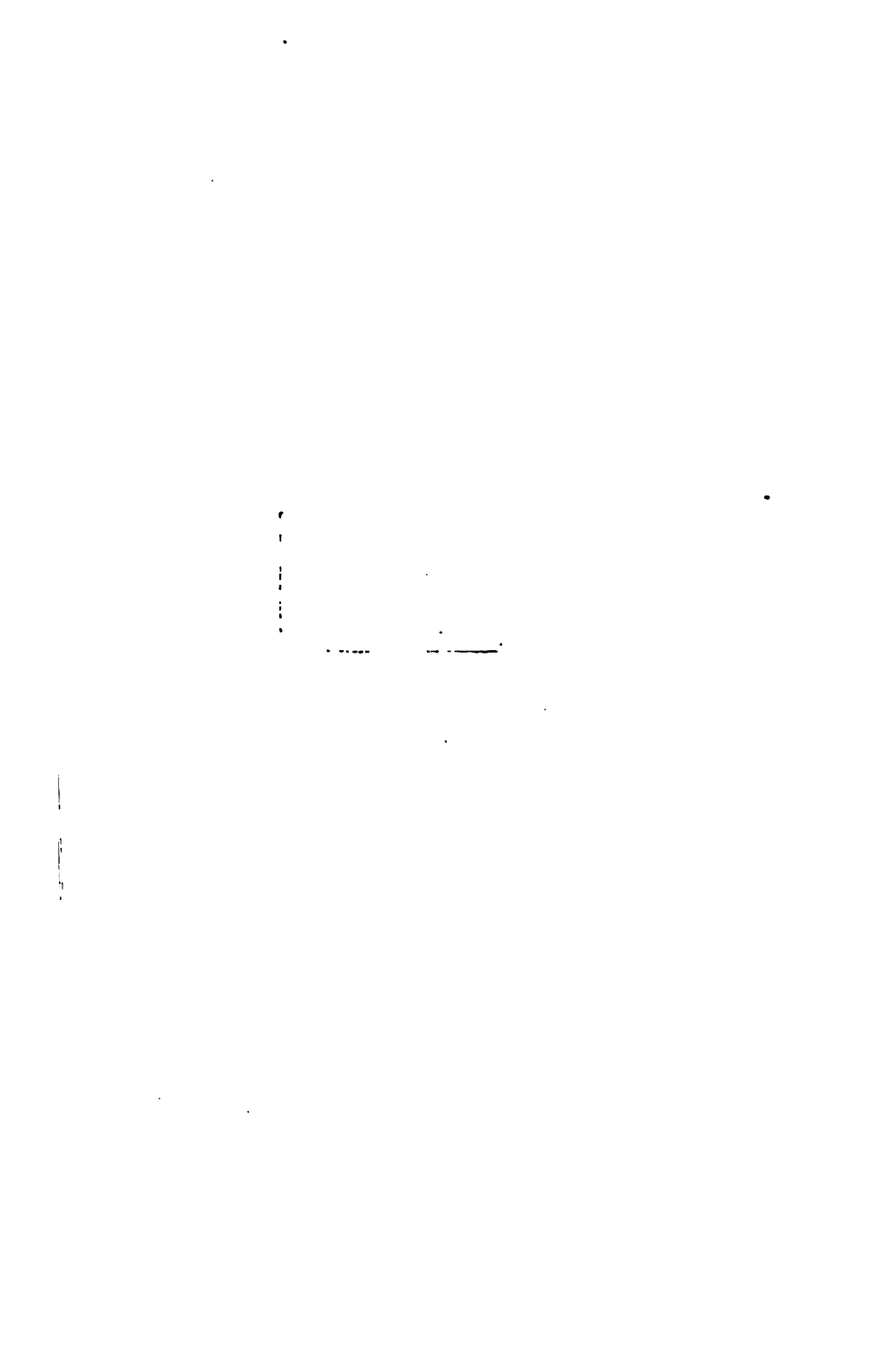
Along the Nile with General Grant

temple of Seti I. (Sethos), which was built principally by that monarch who reigned about 1400 B. C. It was finished by his son Ramses II. (Sesostris of the Greeks). It is called by Strabo, the Memnon (Memnonium). He says : "It was constructed in a singular manner, entirely of stone and after the plan of the Labyrinth, but not composed of so many parts." He adds : "It has a fountain situated at a great depth. There is a descent to it through an arched passage built of single stones of remarkable size and workmanship. There is a canal which leads to this place from the great river. About the canal is a grove of acanthus dedicated to Apollo." (Bohn's Strabo, 111, p. 258, b. XVII, c. 1, § 42.)

The temple was built of fine white limestone, the massive columns which sustained the roof, of which there are still standing one hundred and twelve, being of a hard sandstone. It was in the form of an inverted L, the main part 650 by 180 feet, and the wing 190 by 140. Nearly half the main part is a ruin and the roof of a part of the rest has fallen. The roof consisted of massive stone lying horizontally and resting upon the walls, the stone beams supported by the columns. The temple consisted of courts, large and small, halls and sanctuaries dedicated to Osiris, Isis, Horus, Harmakhis, Ptah and the deified king Seti, and other small rooms used for various purposes.



Arábat El-Madfúneh, Site of Ancient Abydos.



Abydos and other Cities

The sanctuaries were sacred places into which, according to the inscriptions, only the king, priests and others specially sanctified were admitted. The mass of the people could approach no nearer to these holy places than the outer court. The priestly ordinances made the inner recesses of the temple more exclusive than the Kaaba at Mecca, where the humblest Moslem pilgrim is permitted to enter and kiss the black stone.

The largest hall is nearly 180 by 60 feet. Its roof is supported by thirty-six columns arranged in three rows. All columns of the temple and walls are covered with reliefs, hieroglyphic writings and historical representations, a large part of which are of the highest style of art, among the finest specimens of Egypt's golden period. Many of them have been perfectly preserved and show the perfection of workmanship that characterized the beginning of the XIXth dynasty. Most of the inscriptions are of a religious character, but some of them are of the greatest historical importance. In one of the passages of the wing is the famous tablet of kings, discovered during the progress of the excavations in 1864, by Prof. Johannes Dümichen of Strasburg.

Seti I. and his son Ramses II., then a lad, are represented in full length portraits. They are paying homage to their ancestors, whose names

Along the Nile with General Grant

are inscribed on the white limestone walls. The list commences with Menes, the first historical king of Egypt, and comes down to Seti I., containing the names of seventy-six kings. Other similar tablets have been found but not containing so many names. A tablet discovered in the temple of Ramses II., at Abydos, contained twenty-two names, and another found at Sakkâra, forty-two. With all these lists and that of Manetho, a priest, who wrote about 260 B. C., in the reign of Ptolemy Philadelphus, together with other monumental evidence, a nearly full list of the kings of most of the Egyptian dynasties can now be made.

Seti I. and his son Ramses II. are among the most brilliant historical characters of Egypt. They were both great conquerors. Seti I. made the first canal between the Red Sea and the Nile, and erected numerous monuments. Ramses II. was great in war and peace and the most celebrated of all Egyptian kings. He was known in history as "The Conqueror" and countless monuments of his long and glorious reign are found in every part of Egypt. According to monumental evidence, he reigned sixty-seven years, a large part of this period jointly with his father, having been associated with him when he was a mere child. In the inscriptions of Abydos, Ramses says: "Then my father presented me to the peo-

Abydos and other Cities

ple ; I was a boy in his lap, and he spake thus : 'I will have him crowned as king, for I desire to behold his grandeur while I am still alive.' Then came forward the officials of the court to place the double crown on my head, and my father spake, ' Place the regal circlet on his brow.' "

It appears that the bestowing of royal prerogatives upon the young Ramses was a political necessity. The parentage of his grandfather Ramses I. is unknown, but his royal origin is doubted. His son Seti I. married a princess of the ancient ruling family, perhaps the daughter of Haremheb, and granddaughter of Amenophis III. In this manner he effaced the usurpation of his father. His son Ramses II. by this marriage inherited the rights of his mother, and was regarded by the Egyptian Royalists, from the moment of his birth as the only legitimate sovereign. His father, who was only king *de facto*, was obliged to bestow upon him when he was only a child the titles and prerogatives of royalty, perhaps to avoid a rebellion.

Ramses II. was the Pharaoh who oppressed the Israelites and it is probable that Moses was born during his reign. If we accept the literal interpretation of the sacred narrative, it was either his sister, or one of his fifty-nine daughters that found the child, afterwards the great Lawgiver, in his ark of bulrushes, in the flags by the brink of the

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Nile. On the outer wall of the temple of Abydos were the portraits and names cut in the stone of these fifty-nine daughters and of sixty sons. It would thus appear that this evidently much married hero was blessed abundantly in his matrimonial relations.

In 1881 the mummies of these two great monarchs, Seti I. and his son, were found at Dêr el-Bahri, Thebes, whither in the troublesome times of a remote period, they had been taken by devoted priests from their magnificent tombs in the valley of Bîbân el-Molûk and concealed in a deep cavern cut in the mountain. That the bodies of these two kings, the best known of all the Pharaohs, should have been thus preserved and found after the lapse of thirty-two centuries is a fact stranger than fiction. The traveler can now see these mummies in the museum at Cairo, with others of royal personages found with them.

Our party was conducted by Brugsch Bey through the halls and passages and numerous small rooms of the temple and as much of the inscriptions and other historical information given to the General and his party as the limited time permitted. On returning to the entrance we found the camels had arrived with our luncheon and that a sumptuous table had been spread in the shadow of the temple. The meal was most welcome and was eaten with the appreciative appe-



Presenting Offering to Osiris, Abydos.



Abydos and other Cities

tite of a party on a picnic. Several toasts were given appropriate for the occasion.

We then took a hasty view of the ruins of the temple of Ramses II. built of the finest material and in the best style of the period. It is said to have been in a good state of preservation at the beginning of the present century, but at the time of our visit it was in a sad condition. We wandered over the sands viewing the extent of the excavations required to reach the old tombs, built in some places by successive generations, one above the other. There were massive piles of débris, filled with millions of pieces of broken pottery, the accumulation of the sixty generations that had built their sun-dried brick huts over the site of the ancient city and a part of the necropolis.

A mile north of the temple of Ramses II. is the oldest fortress in Egypt. It is surrounded by double walls twelve feet apart, still forty feet high. In excavations inside the fort large numbers of ibis mummies have been found preserved in the usual manner in earthen jars. Near by is a Coptic convent and in the vicinity many interesting remains of early periods. In every direction were fine views; on the west the sands of the desert and the Libyan mountains; on the east the broad expanse of the valley of the Nile with its numerous fellah-villages and beyond the Arabian mountains.

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We left these scenes thinking of the glorious days when Seti I. and Ramses II. visited these places in all the pride and pomp of their exalted positions, their retinues of guards and attendants, the splendor of priestly ceremonies, honored as descendants of the gods. And subsequent Pharaohs, Ptolemies and Cæsars visited the spot in no less pomp. We had with us as great a conqueror as any of these,—one who had successfully commanded greater armies of efficient fighting men. He came as a simple traveler, in the garb of an ordinary citizen, to view the remains of the glory and greatness of the oldest civilization of which we have any certain knowledge.

There was abundant evidence of this glory and greatness, though this sandy strip of desert on the edge of the Nile valley presents to-day, aside from its larger ruins, only drifting sands, or unseemly heaps of débris.

We visited the house occupied by Marriette Pasha during his long and indefatigable labors in search of records of the earliest days of Egyptian monarchy. He did not find the tomb of Orisis of which ancient writers speak, but his labors were richly rewarded by the acquisition of great numbers of objects in bronze and stone, most valuable additions to our historic knowledge. The house was then used for the storage of such objects of antiquity as had not been transported to

Abydos and other Cities

Cairo and was in the care of a faithful blind Arab who had served as an overseer for Marriette Pasha from the commencement of his labors.

Here, with true Arab hospitality, we were served with coffee. The day was far advanced, and we returned to the boat over the same parched fields, accompanied with the same retinue of Arabs, and in clouds of dust not less suffocating than those we had experienced in the morning.

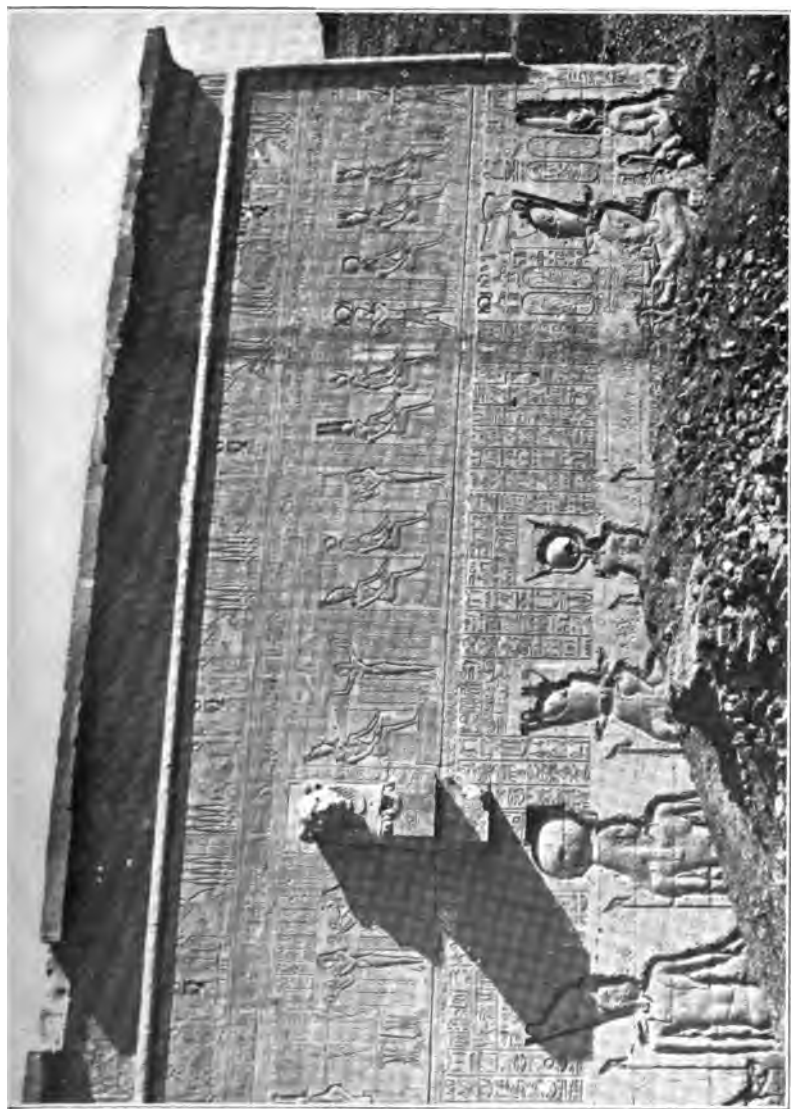
Along the Nile with General Grant

CHAPTER VII

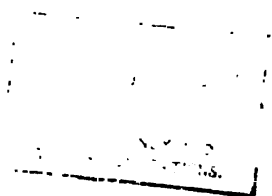
DENDERAH AND KENEH

OUR next landing place of special interest was at Denderah. Here upon the west side of the river not far from its banks, is the beautiful temple of Hathor, the Aphrodite of the Greeks, the Venus of the Romans; goddess of beauty, love, joy and festivities. She was generally represented by the figure of a woman having the head of a cow, which was sacred to this goddess, with a disk between the horns. The temple was built by the Ptolemies and the earlier Cæsars on the site of one dating from a very early period, which had fallen into decay. It was commenced by Soter II. and finished in the time of Nero. The Greek and Roman rulers caused their own names to be chiseled in hieroglyphs on the monuments they erected or restored, accompanied with inscriptions showing their devotion to the Egyptian gods.

The temple is three hundred feet deep; the front part, the great vestibule, one hundred and seventy-five and the rear one hundred and twenty-



Exterior of Temple of Hathor, Denderah.



Denderah and Keneh

five feet wide. It was originally surrounded by a crude brick wall forming a square nine hundred feet on each side. The outer walls of the temple were eighteen feet thick. The roof, as of other temples, was of massive stone lying horizontally on the walls and on the beams or architraves, supported by columns. Within the thick walls were crypts, passages and stairs leading to the roof. The great sanctuary was only reached by passing through two large halls and to antechambers. The whole temple inside and out, including passages, crypts and columns, was richly decorated, and completely covered with thousands of figures and hieroglyphic inscriptions. The greater part of these are still in a good state of preservation. Light for the halls was obtained by apertures in the roof. On the roof were a number of buildings, a hall, pavilion and some small rooms. It was in a small temple to Osiris on the roof, that the famous circular zodiac, now in Paris, was found. It caused much discussion, and on account of it the ancient Egyptians were for a long time credited with a much greater knowledge of the science of astronomy than they really possessed. When the inscriptions were better understood, it was learned that the zodiac was of the Ptolemic or Roman period.

The ancient town of Denderah which was once of much importance has wholly disappeared, the

Along the Nile with General Grant

temple and its ruined dependencies being the only monuments of its former glory. Strabo, in his account of the cities he visited on the Nile, devotes but a few lines to this place. He says: "The people worship Venus, while the crocodile is held in peculiar abhorrence and is regarded as the most odious of all animals. The other Egyptians, although acquainted with its mischievous disposition and hostility towards the human race, worship it and abstain from doing it harm. But the people of Denderah track and destroy it in every way." (Bohn's Strabo, vol. III, p. 260, b. XVII, c. I, § 44.)

We owe the marvelous state of preservation in which the Temple of Denderah has come to us not so much to the drifting sand, as to the accumulating of earth and débris, left by the building and rebuilding of mud-huts in, around and upon it for many centuries. When Marriette Pasha commenced uncovering it this accumulation was as high as the temple. A small fellah-village actually stood upon the top of its roof. The clay of the disintegrated huts had undoubtedly attained a considerable depth, both within and without before the temple had wholly lost its sacred character in the minds of the simple and illiterate inhabitants. A long flight of steps now leads down to its floor at the base of the magnificent Hathor-columns of the great vestibule.

Denderah and Kench

A little above Denderah, on the east side of the river, is Kench, a city of about 15,000 inhabitants, the residence of a governor of 400,000. It was in ancient times the western terminus of a caravan route between the Nile and the Red Sea, the great commercial highway between Egypt and Arabia, the road taken in excursions to Ophir and the "land of Punt." It is four hundred miles from Cairo. Our course up the river for the last two hundred miles had been nearly south-east and we were then farther east than Suez and at a less distance from the Red Sea than Suez is from Cairo. This route is still used by Mecca pilgrims who cross the desert to Kossêr on the Red Sea, and there embark for Jeddah. A line for a railway following the same route has recently been surveyed, and is considered as practicable and not very expensive. But there is no probability of an amount of commerce sufficient to justify the necessary expenditure.

We rode over the parched fields on donkeys about a mile to the city. The Governor had not been informed of our arrival. This gave us an opportunity for a quiet stroll about the city. The first interesting scene that attracted our attention was an Arab moulding earthenware, here produced in large quantities. He was sitting on the ground with his legs in a square hole of sufficient size to contain a small, rude machine run by means

Along the Nile with General Grant

of a foot treadle, after the manner of the little spinning wheels of our grandmothers.

A small board placed horizontally at a convenient height was swiftly turned by the machine. On the board was a ball of wet, kneaded clay from which the Arab moulded with his hands a small water-jar. When finished it was removed by a boy and another ball of clay put in its place, which under the skilled hands of the moulder quickly assumed the desired form. The jars when sufficiently dried were taken to the kiln to be subjected to the necessary amount of heat. Thus has coarse pottery been made from the earliest periods. The ware when finished is of a stone color.

Hundreds of thousands of pieces are made here annually and sent down the river to Cairo and other cities. The vessels we saw being moulded were kulal, small, porous water-bottles or water-coolers, with large flaring openings at the top. When these were filled and placed in a current of air, an open window or the shade of a tree, the water will filter through them in a few hours. As a result, the water at any time remaining is rendered sufficiently cool for drinking. Large jars of the same porous character are used for filters. Coarse earthen vessels of every form were made at this place, from the small water-bottle to the water-jar carried on the heads of the



Vestibule, Temple of Hathor, Denderah.

Denderah and Keneh

women and the large vessels used in dwellings for storage.

They are taken down the river on rafts made largely of the ware itself. Large water-vessels are tied together with their mouths down, and held in place by a rude framework, thus making a raft on which large numbers of pieces are floated down the river. The valuable clay for this ware was found a little north of Keneh. For certain varieties they mix with it a small amount of the ashes of halfah, a coarse wild grass that grows in wet sandy places. The ware is marvelously cheap, small water-jars selling for less than one dollar the hundred. Large jars are often used for pigeon-cotes and sometimes built into walls. We visited the bazaars, which though interesting as all Egyptian bazaars are, presented nothing new. There were a half dozen mosques, whose large domes and minarets gave a picturesque appearance to the town when viewed from the river.

We wandered into the fellah-quarter of the town, containing the miserable dwellings of those who tilled the soil as common laborers, or depended upon its products for their support. We noticed as we had in other places that many of the huts were deserted, others seemed to be occupied by women and children, the old and decrepit. On inquiry we learned that the able-bod-

Along the Nile with General Grant

ied men had gone down the river in pursuit of labor as there was nothing for them to do in that vicinity on account of the low Nile. While most of the party were otherwise engaged, I visited several of the miserable abodes of these working people.

They were similar to those we had seen all along the river. However picturesque a village or provincial city of Upper Egypt may appear with its clay colored dwellings, domes and minarets quietly nestling among its groves of palms, the enchantment is quickly dispelled on entering its narrow streets lined on either side with mud hovels. Groups of half-wild, jackal-like dogs frequently greet you with barkings and snarls. Naked children are lying in the dirt, and the whole aspect is one of not only extreme but often unsavory and sickening poverty. The dwellings are as primitive, as squalid and comfortless as the tent of the nomadic Arab of the desert, or the wigwam of the American Indian. They are frequently only roofless pens, twenty feet square, consisting of sun-dried brick ten feet high. A small room is sometimes made in one corner covered with palm-branches as a protection against the sun. Rain is so rare that no provision is made to guard against it. In the center of this pen there is generally a rude, round oven, made of clay, and on one side a bank of the same material, that might

Denderah and Keneh

serve for a seat, if the natives did not sit upon the ground.

All the furniture and cooking utensils would not represent the value of two dollars. As the sun sinks in the west the family tired and hungry comes from the fields, accompanied, if they are so fortunate as to possess any, with their domestic animals. The parents and their children, a camel, a large black buffalo cow, perhaps an ill-fed donkey, and two or three well-fed sheep, are all on their way to their miserable dwelling. The younger members of the family are entirely naked, astride the buffalo cow as contented as the more fortunate children of other countries. There is, however, with all these people, old and young, no playfulness, no outbursts of merry voices, but always a marked air of seriousness, which betokens their oppressed condition and the weight of the burden they are compelled to bear from early childhood to the grave.

This heterogeneous family, parents, children and animals, enters the large door of their hut to pass the night together in entire democratic equality, the earth as their floor and bed and the vault of heaven as their roof and covering. At best a rough blanket or a straw mat will be the only distinction or extra luxury of the genus homo. In their miserable condition a few live to

Along the Nile with General Grant

ripe old age. But generally the men are old at forty and the women at thirty.

It was the duty of General Grant and myself to call upon the Governor. It was about two o'clock in the afternoon and he was undoubtedly taking his *siesta*, according to the custom in hot climates, unconscious of the honor that awaited him. We were kept waiting some time, but his Excellency finally appeared and General Grant was presented.

After a short conversation coffee was served and pipes with long stems offered according to the usual official custom. We then walked out together, a large and richly caparisoned donkey of the Governor following for the use of the General if desired. As we were walking together under the shade of some magnificent palms in full view of the parched and sterile fields, I said: "Governor, when I was here last winter all of these fields were covered with growing wheat or other crops. Now they are producing nothing. How are all the people in this section to obtain their food?" He replied, through Hassan as interpreter, "These people will live anywhere. Put them out upon the stone and sand of the desert and they will live." I thought he manifested a cold indifference to what seemed to me a very alarming condition. The next fall it led to the famine which I have mentioned. As usual it was a poverty

Denderah and Keneh

famine. There was little food produced in that section and the people had no money to send away for its purchase. Nor were the real facts when the crisis came, reported by the representatives of the government. They were not known to Europeans until the information came from the early Nile travelers the next fall. The Governor was Dauod Pasha, an old Egyptian functionary. He had a son, Suleimân Sâmî-ibn-Dauod, generally known as Suleimân Bey. He was one of the colonels of Arabi Pasha and was in command of the last Egyptian troops that left Alexandria, the day after the bombardment in 1882.

In June, 1883, I was boarding at the Hotel Abbot near the upper end of the Place Mohammed Ali in Alexandria. On the 9th of that month when I came down to my breakfast, I was informed that Suleimân Bey had been hanged that morning at the other end of the Place. He had been convicted of having given orders to his soldiers on the day of the evacuation, to set fire to the European quarter of the city. The sentence was unknown to the prisoner, and the public until the morning of its execution, which quickly followed the trial.

It was a most tragic event. He was awakened at the barracks where he was confined at the first dawn of the morning, when the people were still

Along the Nile with General Grant

asleep. Hurried barefooted and scantily clothed, through the city to the place of execution where, amid masses of ruins, which it was claimed he had helped to make a little over a year before, he was hanged. His body was left hanging during the whole day,—a ghastly sight designed to terrify the natives.

It is probable that he was guilty of the act of which he was charged. In fact he was convicted on his own statement. After the battle of Tell el-Kebîr he escaped and in some manner reached the island of Crete. Here he was recognized and returned by the Sultan. This was at the time of the preparation of the trial of Arabi and a desperate effort was being made to secure the Pasha's conviction of some crime which would justify, or give a plausible excuse, for his execution. A written statement was procured from Suleimân by those having him in charge, admitting the setting of the fire, but claiming he did it under orders from Arabi. This Arabi denied. Other facts confirmed the denial. The statement under Moslem law, unsupported by other evidence, was not sufficient to convict Arabi. But it was conclusive against Suleimân. Whether the statement was extorted from him by means of threats or promises we do not know.

Suleimân, by his supposed attempt to save himself in accusing Arabi, lost the sympathy of the



Bas-Reliefs, Interior, Temple of Hathor, Denderah.

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Denderah and Keneh

national party and died unmourned and without friends. Even his father abandoned him. He is said never to have visited him after his arrest. But he would probably not have been allowed to had he so desired. In the Orient the nearest friends seldom venture to visit or openly sympathize with those who are condemned by the existing authorities.

The following day we arrived at Thebes, that marvelous ancient city, whose greatness and wonders have been sung by the world's poets since the days of Homer. If this was not our goal, it was certainly the most important point of our Nile voyage.

A year previous, I was approaching this place in a dhahabfyeh. It was a most delightful morning, perfectly calm, as is usual at that time of day. When the sun's rays begin to be oppressive a breeze generally comes from the north, increasing until two or three o'clock in the afternoon, and subsiding at sunset. The sailors were walking along the shore towing our light boat. It was a slow way of traveling, but with a sailing vessel ascending the Nile against its average current of three miles an hour, the traveler must await a favorable wind, or resort to this ancient mode of river navigation.

With contrary winds sometimes little progress is made during several successive days. Yet for

Along the Nile with General Grant

a man of leisure, or one who is seeking health or rest, life on a Nile dhahabîyeh is most charming. Night or day there is not a cloud nor a storm of any kind. The air is soft, pure, dry and warm, conducive to a quiet, easy, satisfying existence, which to nearly every temperament is pleasing and delightful. There is abundant time to examine the numerous ruins and view and appreciate the beauties and wonders of this marvelous country.

When the boat is at rest, or being slowly tracked, and one wishes a change, he walks on shore along the cultivated fields, viewing the peasants and their novel modes of work, questioning them through his dragoman, learning something of their life, thoughts and aspirations. Or, if he is so inclined, he may take his gun, seek the ducks and other water-fowl, or shoot the pigeons, which are flying about him in great numbers. General Grant expressed himself as desirous of returning, and passing a winter in a dhahabîyeh on the Nile, stating that he should like to have Mr. Childs of Philadelphia as one of his companions.

As I approached in this slow manner the site of ancient Thebes, I became impatient to view its ruins. Though they were but ruins two thousand years before, I knew them to be more extensive and to contain more of art, beauty and written

Denderah and Keneh

history, than any other in the world. Taking with me Hassan, I hastened on along the shore across the cultivated fields. The first view that greeted me was that of the lofty walls of the great temple of Karnak.

As we approached now more rapidly under full steam, we landed at the village of Luxor, several miles above Karnak. The temple was almost hidden by the high banks of the river, which, owing to the unusual lowness of its waters, had already sunk deep into its channel.

As I had presumed, the news of the coming of the General had preceded him. We had little time to view what might be seen of ancient ruins, before our attention was drawn to the flying flags of Luxor, the people on its high banks, and the firing of such guns as this then small native village possessed.

Along the Nile with General Grant

CHAPTER VIII

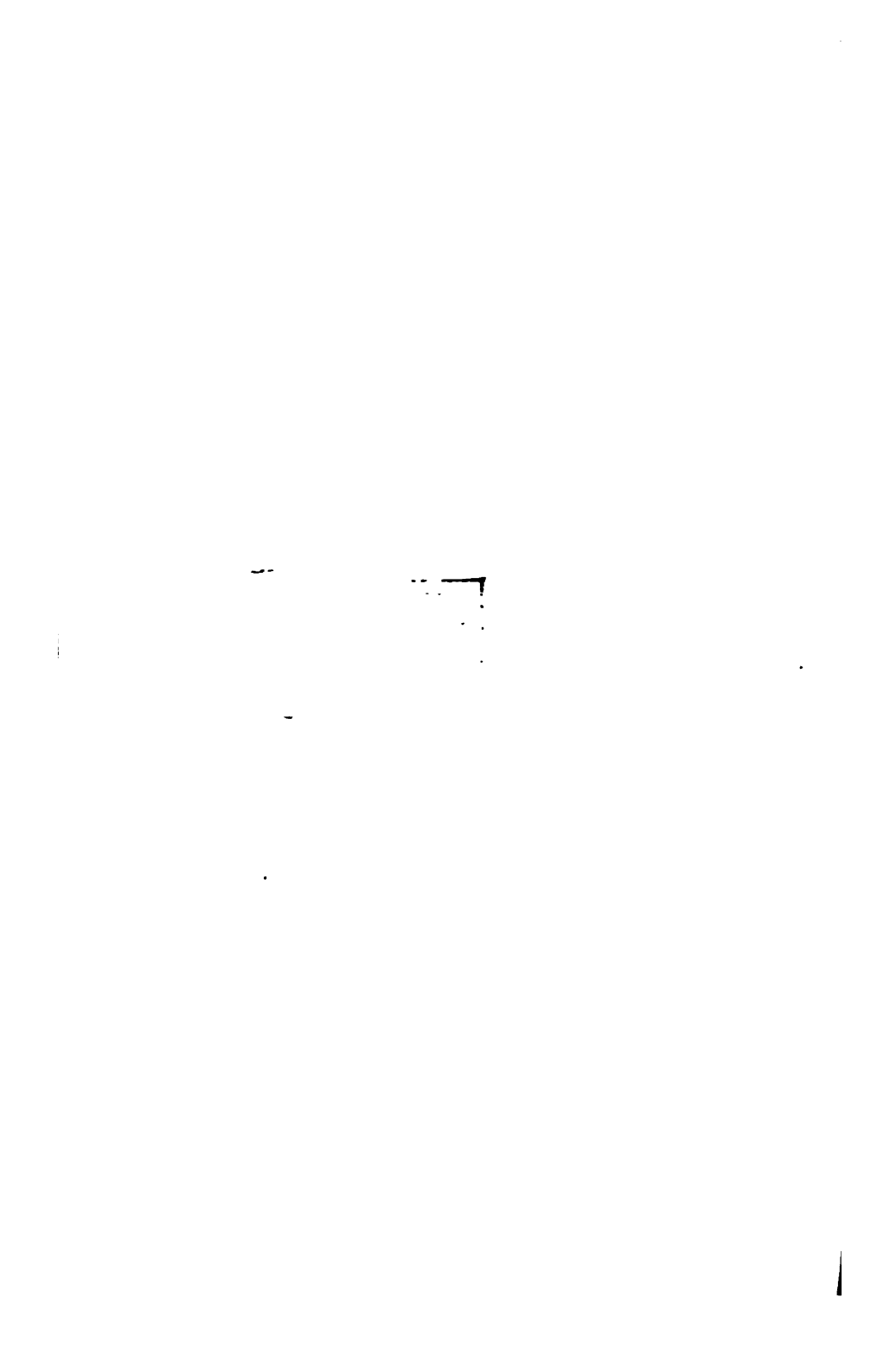
THEBES

As soon as our boat was moored, the United States Consular Agent, Aly Mourad, and the Governor came on board to welcome General Grant. These visits being returned, several members of the party strolled about the village amusing themselves in watching the natives, or viewing what was exposed of the temple of Luxor.

A large part of the ancient ruin was then filled and nearly covered with the accumulated débris of centuries. A mosque, the English Consulate, and a large number of rude native dwellings were built in, around and upon it. A few protruding walls and a beautiful red granite obelisk with its pedestal and base deeply buried, were nearly all that was to be seen. The obelisk was the companion of the one standing in the Place de la Concord at Paris. It was removed in 1832 from its quiet home on the banks of the Nile where it had stood over three thousand years, to occupy the site of the guillotine, erected in 1792. On that spot Louis XVI, his queen, Marie Antoinette,



Obelisk and Pylon, Temple of Luxor.



Thebes

the Duke of Orleans, Robespierre, and nearly three thousand others were beheaded.

As no monument could be agreed upon satisfactory to all parties, it was at one time proposed to erect a fountain at the place of the guillotine. But a distinguished Frenchman, Châteaubriand, opposing the project, said with great emphasis, that "all the waters of the world would not suffice to wash out the stains of the blood shed on this spot." Even this symbolic attempt was, for other reasons than those of Châteaubriand, displeasing to certain classes. It was therefore agreed to cover the place with this heathen monument, too ancient to have any possible political signification. Thus was the work of an ancient Pharaoh used as a means of reconciliation between the fierce contending parties of modern France.

Since the time of General Grant's visit a large part of this temple has been uncovered, and, were it not overshadowed by the grander ruins of Karnak, it might now take a place in the front rank of Egypt's ancient temples. It was constructed by Amenophis III. about 1500 B. C. on the site of an older temple. It was dedicated to the Trinity of Ammon, Mut, and their son Khons, the Theban moon-god. It was subsequently enlarged. The ruined temple of to-day is nearly nine hundred feet long and one hundred and

Along the Nile with General Grant

eighty feet broad. The additions were principally made by that great temple builder, Ramses II. He did not fail to embellish them with colossal statues of himself, sitting and standing, some of which were forty-five feet in height, nor to cover the outside walls, according to his custom, with the illustrated history of his glorious campaigns, in which Ammon had given him the victory. Among these, his campaign against the Hittites occupies an important place.

According to history, profane and Christian, the most powerful gods are always on the side of the bravest men and the strongest battalions. Notwithstanding the overwhelming power of his armies, and the fact that he traced his descent from the gods, Ramses II. believed in the superior power of Ammon, the god of Thebes. He gave him the credit of his victories. Like the other great warrior—monarchs of the New Empire—he brought to Thebes and presented to the priests of its temples, a large part of the spoils of his wars. Not only gold and silver in great amounts and other precious objects taken or received as tribute from conquered people, but tens of thousands of slaves, prisoners of war, whose lives had been spared to aid in the great works of Egypt, were given to these priests of Ammon.

It was by means of this great wealth, and the labor thus obtained, that they were enabled to

Thebes

erect and embellish the marvelous monuments of this famous city. When all this work was done, they still possessed untold riches. The priesthood through its great wealth finally became more powerful than the kings, and for a time usurped the royal authority, uniting it with the priestly.

The morning after our arrival was fixed for an excursion to the Colossi of Memnon and certain temples on the west side of the river. The distances in Thebes were so great, that, for any visit west of the Nile, preparations had to be made for a day's absence, and donkeys sent in advance across the river.

Thebes was situated at a point on the river where the mountains on both sides recede some distance, forming a basin which is nearly level. This is to a large extent flooded at the time of the high waters, but in the growing season covered with beautiful, green fields.

The extent of the ancient city is unknown. It had some outlying fortifications, but no surrounding wall, although called by Homer the "hundred gated," an appellation which was borrowed and used by several subsequent, ancient writers. One explanation that has been given of this designation is that the gates referred to were those of its temples, which probably approached and perhaps exceeded one hundred in number. Another is that the term was used figuratively to

Along the Nile with General Grant

convey the idea of a vast city. The cities with which Homer was acquainted were generally surrounded with walls, and naturally would be supplied with a number of gates, somewhat proportionate to their extent and population. Strabo says: "The city was eighty stadia in length, a little over nine miles." This measurement, if correct, was along the river, as the valley at this point is not of that width. The principal part of the city was on the east side where the Arabian mountains recede much farther from the river than the Libyan on the west. The latter coming near the river on the north, are less than two miles distant at the most remote part of the curve. They are honeycombed with tombs cut in the limestone rock, and constitute, with the desert at their feet, the ancient necropolis.

The Consular Agent, Aly Monrad, and Hassan had attended to all the preliminaries of the excursion, which assured us that nothing would be forgotten that could add to the comfort and pleasure of the General and his party. We crossed the river at an early hour in a small boat and found our donkeys in waiting, and a horse for the General.

Horses were little used in this part of Egypt. But, as a mark of honor, one was on nearly all occasions furnished for General Grant. We also found the usual superabundance of water-carriers,



Temple of Luxor During Inundation, Wholly Buried and Covered with Native
Huts at Time of General Grant's Visit.



Thebes

mostly girls under thirteen years of age, with their kulal, water-jars, on their heads, and Arab boys and men with antiquities. There were numbers of unemployed donkeys, each donkey-boy pushing his animal to the front, crying, "Good donkey," "Donkey Geo. Washington," "Yankee-Doodle," "Very good donkey," "Take a good donkey." It required the authority of Hassan to clear the way, and give us an opportunity to mount the donkeys that had been engaged for our use.

We were very soon off amid the shouting of Arabs and clouds of dust raised by the donkeys and our numerous unengaged cortège, every one of the latter expecting to gain at least a pittance, by his proffered services. The low Nile had left much of the land barren and dusty that would otherwise have been green with growing wheat, or other crops. This, and the section extending two hundred miles or more to the south is said to have the least rainfall of any part of the globe. It rains but once in several years, and then only a few drops, a bare sprinkle. Where the earth is not irrigated, dust is a familiar companion, as difficult to avoid, and as persistently intrusive, as the Egyptian beggar.

Soon after crossing the river the great Colossi of Memnon came in view, two miles distant. We followed first the river bank down the stream, and

Along the Nile with General Grant

then that of a deep irrigating canal, and finally paths through the fields to these monuments. They are sitting statues, each a little more than fifty feet in height, resting on monolith pedestals eighteen feet in width, thirty-six feet long, and now five feet high above the surface of the ground. These pedestals are in fact thirteen feet high, about eight feet of their base being buried in the alluvial deposits of the Nile, accumulated during the thirty-four centuries since they were placed in their present position. The statues originally had high crowns on their heads, making their height, including that of their pedestals, seventy feet. They are facing the east, towards the river, directly opposite the great temple of Karnak. They are the statues of Amenophis III., and were erected by him in front of his great mortuary temple of which now only scattered ruins remain. They are of hard sandstone conglomerate mixed with pebbles of quartz. Though very difficult to work, this stone is not as durable as either limestone or granite. It is supposed to have been brought from a quarry near Cairo.

The statues were originally both monoliths, one of them still being so. The other had its upper part broken off, B. C. 27, by an earthquake. It was repaired over two hundred years later with five layers of sandstone forming the body and head. The breadth of the shoulders of

Thebes

the unbroken statue is nearly twenty feet; the length of each foot ten and a half feet. The base of the statue, that is the chair with the feet and legs as they rest upon the pedestal, is eighteen feet square.

The broken statue has standing upon its left side a statue of Metemwa, the mother of Amenophis III. and on his right his wife, Teye. These are about six feet in height. There was also a small figure between the legs.

Early in the Roman period, the then remaining part of the broken statue attracted world-wide attention by the sounds said to proceed from it every morning at the rising of the sun. Upon some occasions these occurred at a later hour.

These sounds were variously described according to the imagination of the hearer, as resembling the musical tones of the human voice, a gentle blow upon a stone, a stroke upon metal, and others equally dissimilar. For a period of a hundred and fifty years great numbers of persons visited Thebes on account of this phenomenon. Numerous inscriptions relating to it were made and still exist, covering both legs of the statue. Among the many noted people, who made these visits, were Strabo and Juvenal, the emperors Hadrian, Septimius Severus and Caracalla, Hadrian being accompanied by his wife Sabina.

Along the Nile with General Grant

During the Roman period these colossi were believed to be the statues of Memnon, son of Tithonus, the brother of Priam, king of Troy, and the goddess Aurora. Memnon having slain Antilochos, the son of Nestor, was himself slain by Achilles son of the sea-nymph Thetis. After the death of Memnon, he appeared in this vocal statue. For a long period, the sound heard at the rising of the sun was believed to be the voice of Memnon, speaking in plaintive tones to his mother as she appeared each morning.

One of the inscriptions on the statue has been translated as follows :

“ Sea-born Thetis, learn that Memnon, never suffered pangs
of dying ;
Still where Libyan mountains rise, sounds the voice of his
loud crying.
Mountains which the Nile-stream, laving, parts from
Thebes, the hundred gated,
When he glows, through rays maternal with warm light
illuminated.
But thy son who, never-sated, dreadful battle still was
seeking,
Dumb in Troy and Thessaly, rests now, never speaking.”

Some have attributed the sounds to the artifice of the Theban priests. But the opinion now is that they were produced by natural causes. Many similar cases have been cited where, by the sudden change of temperature, sounds are emitted

Thebes

from stone. The nights in Egypt are cool and the first rays of the morning sun produce a very sudden change in the temperature. After the restoration of the vocal statue, its voice was no longer heard. To this day Memnon has never again greeted his mother as each morning she opened for the chariot of the sun the gates of Heaven.

Near the Colossi are the remains of many other statues, fallen, broken and partly or wholly buried in Nile silt. Some of them were about the same size of the statues of Memnon, others not more than six feet high. These all stood in front of the once magnificent Temple of Amenophis III.

Our visit at the shrines of the Colossi was not long. We stood for a time about them, not with the reverential awe that they were viewed by the Greek and Roman rulers, historians and poets, but with admiration for that vigorous people, who planned, wrought and erected such gigantic monuments. Brugsch gave us their history and translated the row of heiroglyphics extending down the back of the figures. He explained the symbolic meaning of the god of the Nile carved upon the thrones on which the Colossi were seated. We hastened on only a few minutes walk to the Ramesseum, the mortuary temple of Ramses II.

This temple was erroneously designated by

Along the Nile with General Grant

some ancient writers as the Memnonium. It is in a badly ruined condition, but enough remains to show its former grandeur. The general plans of the different temples of the New Empire were similar and those of the Ptolemaic period were of nearly the same form.

First there was the large court of which the pylon served as the front wall, also extending some distance further on each side than the side walls. The pylon consisted of a large door or gate in its center, with immense rectangular towers on either side, formed by the high walls from thirty to fifty feet in thickness, their faces slightly inclined inwards, having at the top a broad, concave, fluted cornice. These towers, in consequence of their size, were in themselves imposing monuments. Their plain surfaces were covered, during the period of the New Empire, with pictorial and hieroglyphic descriptions of the successful battles of the monarch who erected the temple and his triumphal return from his campaigns. In the Ptolemaic period these descriptions partook more of a religious character.

In the rear of the front court were other courts or halls in succession, each generally smaller than the one immediately preceding. Near the rear was the sanctuary, and surrounding it, smaller rooms devoted to various purposes. In building



Colonnade of Ramesseum, Thebes.

7

Thebes

the part containing the sanctuary was first erected and the other parts frequently added by subsequent rulers. The whole structure was surrounded by a high, thick, sun-dried brick wall, enclosing adjacent grounds laid out in gardens with groves, a small lake or pond, and the residences of the priests and their servants. When a temple was dedicated to a number of gods, there was a small interior room for each. The temple with the Egyptian was the house of God, the tomb the abode of the dead. The dwellings of the rich, their tombs constructed at great cost, and the temples had a certain similarity in the arrangement of their interiors. They were all regarded as abodes of the living, the dead, and the gods.

Generally a long avenue lined with recumbent sphinxes on either side, led up to the gates, propylons, or pylons of the temple, this avenue being sometimes partly, or wholly inclosed by the garden-walls. When the temple had several adjoining courts erected at different periods, there was a pylon, forming the front of each completed structure, but the same general plan was preserved. Sometimes the form was modified for local, physical reasons, as at Abydos to that of an inverted L, to avoid difficult rock excavations.

The Ramesseum was about five hundred feet long, its front court one hundred and eighty feet

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broad and one hundred and sixty-seven feet deep. The towers of its pylon projected sufficiently beyond the side walls to make a front of two hundred and twenty feet. The scenes on the walls of what remained of these towers related principally to wars of Ramses II. against the Hittites, and showed some of the modes of fighting in that period.

There was a representation of the battle of Qadesh, and fighting with bows and arrows with the royal chariots, the king himself always in the thickest of the combat, slaying his enemies, or causing them to flee before him in the greatest consternation. There were also the quiet scenes of camp life, lines of infantry, chariots, baggage wagons, asses, horses feeding, the king reclining, and long lines of prisoners. The fortresses that had been taken were represented and their names given.

Back of the front court was a second, one hundred and seventy feet broad and one hundred and forty deep. In the front court on the left of the entrance to the second was a large pedestal, and beside it the colossal fragments of its famous statue of Ramses II. This statue was of the hard syenite from ancient Syene, Assuân. It was the largest in Egypt, weighing over two million pounds, five times the weight of the obelisk of New York. How this immense monolith was re-

Thebes

moved from its native bed, transported one hundred and forty miles, and erected on this place some distance from the river, is a question the solution of which awaits other evidence than that now attainable. That it should have been so completely shattered in an age when gunpowder and the other explosives were unknown, without the marks of tools, would indicate that it was thrown down by the earthquake, said to have been the cause of great ruin at Thebes.

In the same court the head of another colossal statue was found and many years ago taken to Alexandria, and later to England where it now is in the British Museum.

The second court originally contained two rows of papyrus-bud columns on three of its sides and one row on the fourth side, in all fifty. Sixteen of these were Osirides, square pillars having the statues of Osiris with the head of Ramses in front of them. There were also colossal statues of Ramses II., in this court, parts of which still remain. On the walls were further illustrations of the battle of Qadesh, where great numbers were represented as being slain, or thrown into the river Orontes to be drowned. Other battle scenes also adorn the walls.

From the second court we entered the Great Hall, which is one hundred and thirty-three feet wide, and a hundred deep. This hall originally

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had forty-eight columns, arranged in eight rows, and supporting the roof. Seventeen of them are still standing, and a part of the roof also remains. Some of these columns had calyx and others bud-capitals. The twelve columns of the two center rows were thirty-two feet six inches high, and twenty-one feet in circumference. On the walls are battle scenes and hieroglyphic inscriptions.

In the rear of the great hall were three small halls, each about thirty by sixty feet. Adjoining them on three sides were many small chambers. The first of the three small halls had a well preserved roof supported by papyrus-bud columns, and decorated with astronomical subjects.

While we had been passing through the ruins of the Ramesseum listening to the explanation given by Brugsch, our Arab retinue had received a considerable reënforcement from their homes in the tombs on the side of the mountain. They were perfectly civil, and, out of respect for the long sword by Hassan's side, and the heavy walking stick in his hand, modest in pressing the sale of their antiquities, mostly worthless, or of little value.

All about us were scattered ruins of mortuary temples. The Ramesseum was built upon the edge of the desert. Other older temples once stood beside it. At the close of the 19th dynasty there were at this place within a distance of



Broken Colossal Statue of Ramses II., Ramesseum, Thebes.

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three fourths of a mile not less than six, perhaps eight, temples, large and small, all close to the present high-water line and facing it. Little remains of these ancient monuments. Old walls, broken colossal statues, and heaps of ruins give ample proof of their former grandeur.

Recent excavations have resulted in the identification of most of them.

There were also many tombs in the side and at the foot of the mountain near by. Those of the little native village of Shêkh Abd el-Kurna, directly behind the Ramesseum, a few minutes' walk up the side of a spur of the mountain have thrown by their pictorial reliefs and inscriptions, a flood of light upon the mode of life, habits and occupations of the ancient Egyptians. They were the tombs of the high servants of royalty, stewards, superintendents and other dignitaries in the service of the kings of the 18th dynasty. Shêkh Abd el-Kurna might be correctly called the tomb-village. At the time of our visit a considerable number of the mortuary chapels of its hundred and more tombs were occupied as dwellings by the natives, others as stables and store-houses.

The General had only time to visit hurriedly two or three enough to understand their general character. On another occasion, the writer had the pleasure of a much more extended examina-

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tion. Their walls were covered with the works of ancient sculptors and other artisans, many of which, notwithstanding the uses and abuses to which these tombs have been subjected for an unknown period were in a fair state of preservation.

They were mostly the work of the chisel on the sides of the mortuary chapels cut in the rock at the entrance of the long descending passages leading to the vaults in which the mummies were deposited.

The inscriptions and scenes on the walls of the temples relate generally to religious subjects, or important matters of the government, the king or his family, such as wars, tributes, treaties, lists of kings, their acts and the names of towns and provinces under their rule.

The hieroglyphs and scenes of the chapels at the entrances of the tombs, though originating in a religious idea, relate largely to the lives, occupations and duties, private and official, of those for whom the tombs were constructed.

The ancient Egyptian prepared in his lifetime what was to be his everlasting abode with the greatest care, including the decorations of the chapels.

Originally, besides the food deposited in the passages of the tomb, which were forever closed, offerings of bread, meat, fruits and wine supposed

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to be necessary for the sustenance and continued existence of the double, were at stated times made by the relations and friends of the deceased. These were deposited in the mortuary chapel. After their departure, the double was supposed to enter and partake of the food. According to the religious beliefs the presentation of these offerings at the time of certain religious festivals should be perpetually repeated.

In practice it was soon found that the dead of past generations were neglected. To assure their double against this neglect the living made contracts with the priests, granting lands and other property to the temples, from the revenues of which the necessary offerings were to be perpetually supplied. Even a semblance of the literal fulfillment of these contracts soon became impracticable. And the priests at a very early date found a simple substitute for this physically impossible fulfillment of a duty imposed by their religion.

“In order that the offerings presented on the day of the funeral ceremonies should preserve, through the ages, their effects, they were pictured upon the wall of the chapel, accompanied with the necessary written explanations. The reproduction in painting or sculpture of the persons and things, through the marvelous power of the priests, assured to the deceased the realiza-

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tion of all that was represented." A table was represented on the walls spread with the offerings at which the double was seated, eating and drinking. The imagination supplied the rest. That which was pictured became a reality. The dogma of this miraculous supply of food for the double being once accepted, the imagination of the artist had full play in varying and adding to his designs. Not only the bread was represented, but the process of making, the grinding of the grain, the kneading of the dough, the baking of the loaves. Going still farther they represented the production of the grain, the plowing, sowing, reaping, binding, gleaning, threshing, winnowing, measuring. The deceased was always present superintending the work on his estates, as in his lifetime; the same with the meat, the raising of cattle, the hunting of wild animals, the casting of the nets for fish. The deceased was supposed to require clothing and wear ornaments which were often placed in the tomb. This permitted the representation of the fabrication of these articles in all its details.

With the religious idea was associated that of ambition and the natural aspirations of man, the desire of being remembered by future generations on account of great and good deeds. There was added a record of what he considered the important and praiseworthy acts of his life.



Interior, Tomb of Nakht, Thebes.

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This was only an illustration of a universal characteristic of the human family. To do something worthy of admiration, to have the memory of his deeds perpetuated, has been the greatest ambition of man.

These people were proud of their loyal services to the king in whatever sphere they were performed. From the superintendent of the royal gardens, to the governor of a province, or a general of the army, each regarded the history of his services worthy of record. We are perhaps as much indebted to this desire of earthly immortality as to the religious doctrines of the priests for our knowledge of the people who lived on the banks of the Nile three and four thousand years ago. So far as relates to the object of perpetuating their memories they have been eminently successful.

The overseers of the gardens and granaries of Ammon, during the eighteenth dynasty, have left us their names. Thousands coming from distant lands visit their tombs, while generals, philosophers, poets and historians in great numbers, famous in their generation, who have lived since that period, have gone into utter oblivion. If their ambitions were not laudable, they are certainly not to be censured. It does not detract from the merits of President Garfield, nor diminish his fame, that on his death-bed he should

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have questioned a friend asking, "Do you think I will occupy a page in history?"

On the tomb of the superintendent of the king's landed estates, in addition to the bringing of the offerings, were the various scenes of husbandry, under the supervision of the deceased. In the other departments, if we may be permitted to group the scenes of different tombs, there were represented brickmakers, carpenters and masons, at their work, sculptors finishing statues or chiseling hieroglyphs, painters using their brushes, spinners and potters at their wheels, weavers at their looms, bakers at their ovens, men gathering grapes and working at the wine-press, glass blowers, workers in gold and other metals, embalmers and other artisans at their various employments, servants and slaves; all under the supervision of the person in whose tomb the scenes appeared. There were also scenes of fowling, fishing, hunting, in which the various wild animals of the country were represented, the hyena attacked by dogs, hares, gazelles, mountain-goats.

If the tomb was that of a receiver of tributes, a superintendent of royal revenues, the scenes were of an entirely different character. The representatives of the people of the different subjected countries appeared bringing their tribute to the royal storehouses, and scribes made accounts of

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the objects. The nationality of these representatives could be known by their features and dress, were there no hieroglyphs. The people of Africa brought ivory, monkeys, panthers, giraffes, the skins of various animals, and gold; from Asia there were pearls, weapons, helmets, horses, chariots, shields, slaves, objects wrought in ivory, vases, caskets, sandals, wine, honey, oils, gold, precious stones, and numerous other objects. In the tombs of this necropolis, were represented every occupation, every article of domestic use, or merchandise, all modes of work, the dress, customs and habits of the people, with as much certainty as to form and character as in the illustrations of the present time. All necessary explanations appeared in the accompanying hieroglyphic inscriptions.

The walls of the closed passages and vaults of the tombs were often covered with inscriptions finely wrought in relief and beautifully colored, the colorings in some cases still remaining as fresh as when the work was finished. These inscriptions related wholly to the life after the death of the body. They were intended to instruct the soul in its conduct in the trials that awaited it in the other world.

Whole chapters from the sacred books, that had come down from prehistoric times, were inscribed on the walls, a copy of the book of the

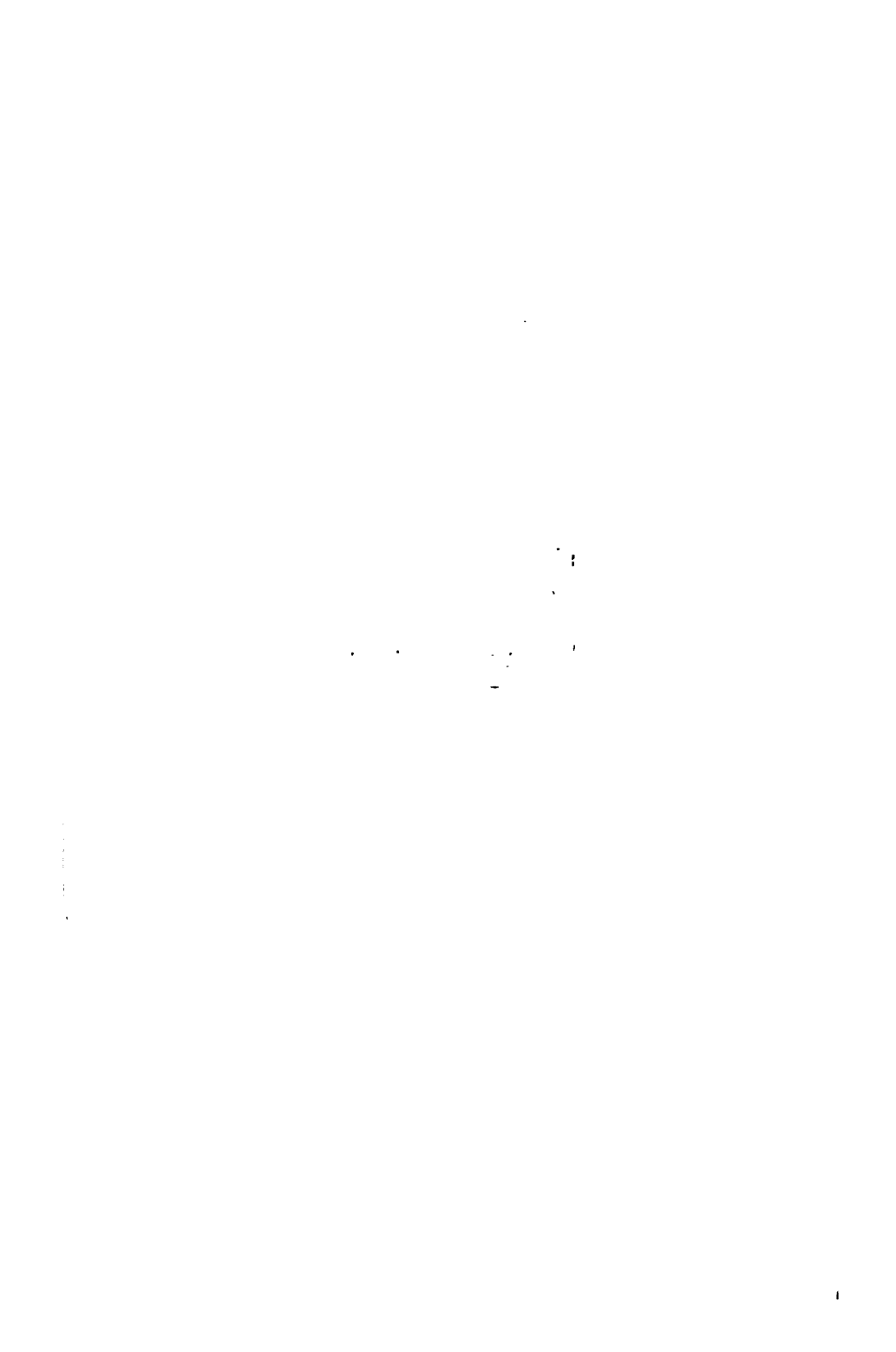
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dead being deposited with the mummy. This was a "Collection of prayers and formula for the usage of the dead in the other world." The soul, brought before the tribunal of Osiris and its jury of forty-two councilors, is given the formula in which it is to plead its cause.

"Homage to you, Lords of Truth and Justice. Homage to thee, glorious God, Lord of Truth and Justice. I have come to thee, O! my master; I present myself to thee to contemplate thy perfections! For I know thee, I know thy name, and the names of the forty-two divinities, who are with thee in the hall of Truth and Justice, living on the remains of sinners, and drinking their blood, the day in which words are weighed before the just Osiris; Spirit double, Lord of Truth and Justice is thy name. I, certainly, I knew you Lords of Truth and Justice; I have brought you the Truth, I have destroyed for you falsehood. I have committed no fraud against men! I have not caused the widow to suffer! I have not testified falsely in the tribunal! I do not know bad faith! I have done nothing that is forbidden! I have not compelled the overseer of the workmen to do more labor each day than he ought! I have not been negligent; I have not been idle! I have not been weak! I have not faltered! I have not done that which is abominable to the gods! I



Interior Tomb Sen-nofer, Overseer of the Gardens of Ammon in
Reign of Amenophis II., Thebes.



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have not injured the slave in the opinion of his master! I have not made to suffer by hunger! I have not caused to weep! I have not committed murder! I have not traitorously ordered the commission of murder! I have committed fraud against no one! I have not appropriated the bread of the temples! I have not taken away the sacrificial offerings of the gods! I have not carried away the provisions and the coverings of the dead! I have not made fraudulent profits! I have not altered the measures of grain! I have not in the least defrauded! I have not encroached upon the land of others! I have not made fraudulent gains by means of the weight of the platform of the balance! I have not falsified the poise of the balance! I have not taken away the milk from the mouths of nursing! I have not hunted the sacred animals in their feeding grounds! I have not taken with nets the sacred birds! I have not caught the sacred fish in their ponds! I have not forced back the water in its season! I have not cut off the branches of water on its passage! I have not extinguished the sacred fire in its hour! I have not violated the divine cycle in the selection of offerings! I have not driven the bulls from the divine property! I have not encroached upon the possessions of God! I am pure! I am pure! I am pure!"

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This formula is repeated in connection with the name of each of the forty-two jurors. Another form of a similar character is as follows :

“Hail to you gods, who are in the hall of Truth and Justice, who have no falsehood in your breasts, but live on Truth in On (Heliopolis) and cherish it in your hearts before the Lord God, who dwells in his solar disk. Deliver me from Typhon who subsists on entrails. O, Magistrates! in this last judgment day, permit the deceased to come unto thee, who has not sinned, who has neither uttered falsehood, nor done evil, who has committed no crime, who has not given false testimony, who has done nothing against himself, but lived on truth and cherished Justice. He has spread joy everywhere. What he has done causes men to discourse, and the gods to rejoice. He has conciliated God by his love; he has given bread to the hungry, water to the thirsty, and raiment to the naked; he has given a bark to whomsoever was stopped on his voyage; he has offered sacrifices to the gods, and funeral repasts to the defunct. Deliver him from himself! Protect him from himself! Do not speak against him before the God of the dead, for his mouth is pure, and his two hands are pure!”

The reciting of the formula and the performance of the rites prescribed by the priests were supposed to insure to the deceased a favorable

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judgment at the Court of Osiris, but the soul still had many trials and dangers to encounter necessitating for its guidance much more instruction, which was also furnished by the sacred books.

These elaborate and remarkable provisions for the support and aid of the double and the soul could only be made by those possessing extensive means. The ordinary man had to content himself with a simple coffin, buried in the sand, or the crevices of the mountain, with a small supply of food for his double. If his means permitted, he made provision while living, for the mummifying of his body. But the poor constituting the mass of the people, and the slaves, were often deposited in trenches without any clothing, and with little or no food for their doubles. They were condemned, as the deceased had been during their earthly sojourn, to a scanty subsistence, which they were compelled to seek, as the oriental dogs of to-day, among the refuse of the city.

Leaving Shêkh Abd el-Kurna, we rode southwest on the desert not far from the cultivated lands with tombs and ruins on either hand. In about twenty minutes we arrived at the mortuary temple known as Medînet Habu, from the name of an early Christian village, built in and around it. This magnificent monument was the work of

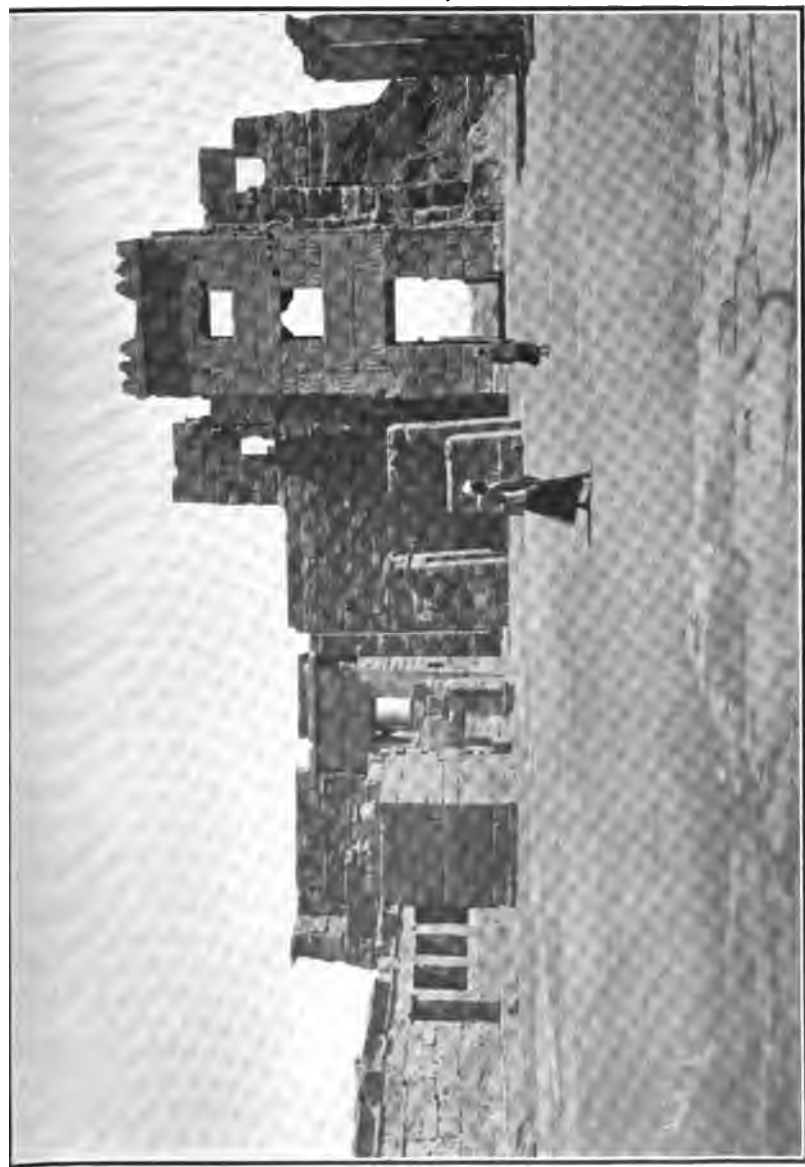
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Ramses III., the first king of the twentieth dynasty, the last of the great monarchs of Egypt. He lived about a century after Ramses II. and had a most successful reign of thirty-three years.

His tomb was one of the finest at Thebes. His mummy has been preserved and is now in the museum at Cairo.

The temple was built upon the same general plan, and was about the same size of the Ramesseum. But it has come to us in a much better state of preservation. It had its pylon with high towers on each side, its first and second courts, its great hypostyle hall, and a large number of smaller halls and chambers. Its massive walls inside and out were covered, like the other temples, with battle scenes commemorative of successful campaigns, and scenes of a religious character, such as the magnificent processions of the great festivals, and the various forms of prayer and adoration of the gods.

There was one feature connected with this temple unlike that of any other. Directly in front of the main entrance, at the gate of the outer wall, which surrounded the temple and its gardens, were porter's lodges. Inside, a little distance from these lodges, was a massive structure now known as the pavilion, or palace of Ramses III. It was eighty feet square, with tall towers in front like those of the temples, and on



Court and Palace, Temple of Medinet Habu.

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either side high walls, forty feet thick extending a considerable distance and forming an imposing front. This structure has been likened to a castle, and was undoubtedly designed from the Asiatic fortresses, which are frequently represented on the temples of Thebes. It was covered with scenes in relief. There was a passage through the pavilion, gradually diminishing in width, and becoming at the rear only wide enough for a small gate. In approaching the temple we first passed through the porter's gate, then a small court, then through the passage, and finally across a large outer court, a distance of nearly three hundred feet. Above the small gate in the pavilion were two stories containing eighteen rooms, having scenes on the walls of a character that has led to the belief that they were occupied as his harem by Ramses III.

In all the scenes the king was the central figure. He was surrounded with maidens administering to his comfort in various ways. In one scene, flowers were handed to him. In another, one of several fair damsels waves a fan giving his majesty the solace of the gentle movement of the air. In another he is playing with one of the maidens a game of draughts, while another stands behind his chair. In all of the scenes the king is seated in an elegant armed chair, and the

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maidens are standing, or in one case, one is kneeling before him.

At the time of our visit, access to these rooms was only had by a difficult climb over heaps of stone up the side of a wall. But the General did not hesitate to make the ascent with the younger members of the party, not wishing to lose the only opportunity of his life of visiting the apartments, where the great Ramses III. had been surrounded over three thousand years before by the inmates of his family. It was already very late for the noonday meal which had been prepared in the temple. As soon as we had descended from the royal chambers, we crossed the outer court, entered the great temple, and, after climbing over a mass of débris of the fallen crude brick buildings of the early Christians, who had occupied these sanctuaries, we entered an inner court, and found our lunch awaiting us. Here, as we were sitting at our provisional table, we had a rare opportunity to compare the architecture of different periods. The early Christians not only built their dwellings of sun-dried brick in the temple, but also in this court a church of considerable pretension. A part of it then remained. It has since been removed. Some of the columns were standing, others had fallen. In contrast with the surrounding Cyclopean walls and columns, these remains of a Christian church,



Temple of Medinet Habu, Court, with Columns of an Early Christian Church.

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dating sixteen or seventeen centuries later, showed a pitiable poverty of resources, and a lamentable decline in the art of building. Amid the massive ruins of the temple, they were but the fragments of a child's playhouse, shattered by a misstep, or a sudden gust of wind. It is no exaggeration to say that the temple was erected when giants possessed the land, and the Christian church when their place had been taken by pigmies.

These good people were austere iconoclasts, and thought they were serving the Christian's God by chiseling off or otherwise defacing the visages of the heathen deities in these beautiful temples. Fortunately they chose in this case the easier method of removing from the view of the people these objects of idolatry, and covered the walls with clay, thus unwittingly preserving to us these valuable artistic and historical decorations.

We left this temple regretting the shortness of time that could be given to its examination. There were nearby ruins of other temples, and also ruins of the Ptolemaic, Roman, and early Christian periods, to which we could only give, in parting, a hasty view.

Since General Grant's visit the débris has been wholly removed from the interior and that next the wall on the outside of the temple. The ac-

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cumulations on the inside were from ten to twenty feet deep, and on the outside still deeper. The early Christians who settled in and around the temple fled at the time of the Arab conquests to points higher up the river. Medfinit Habu ceased to be one of the several villages of Thebes, and has since remained unoccupied.

A large portion of the temple is in a fair state of preservation. The rear containing the sanctuary has suffered most. Here there are left on the inside only low walls, the pedestals, and the lower parts of a large number of columns, that were previous to the excavations entirely covered. On the outside of the temple Roman dwellings were uncovered, giving a fine opportunity to study the architecture of private habitations in that period. The immense amount of débris carried out and placed upon the surrounding embankments leaves them higher than the lofty walls of the temple.

Evening found us again on our boat moored at Luxor sufficiently wearied by our hard day's excursion in clouds of dust under a tropical sun. Our extensive Arab retinue, to which we had said adieu on the other side of the Nile, had received more generous gratuities than those usually given, especially the girls, in deference to the request of Mrs. Grant. We were ready for a quiet dinner, and a good night's sleep. But there was no rest

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for the General. Our Consular Agent Aly Mourad, who had accompanied us during the day, had had prepared at his house, under the supervision of the cooks of our steamer, an elaborate dinner to which we were all invited. The General being too much fatigued for any ceremony sent his regrets.

Hassan hurried to inform the Consular Agent that the other members of the party accepted his invitation, and to communicate the General's decision. He soon returned and informed the General of Aly's great disappointment. He not only represented the Great Republic of North America, but the Empire of Brazil. When a short time previous the Emperor Dom Pedro came to Luxor, he did him the honor to dine in his house, and now if General Grant refused, he would lose his great prestige in the eyes of his brother consuls.

The General relented and promised his presence at the grand Arab banquet. This was not to be a dinner of the character of that so much enjoyed at Assiût.

Aly Mourad was born in one of the little sun-dried brick huts of the village that nestles in the shadow of the great temple of Karnak. Like other natives who lived in this part of Egypt under a scorching sun all the year, and in intense heat during the summer his complexion was

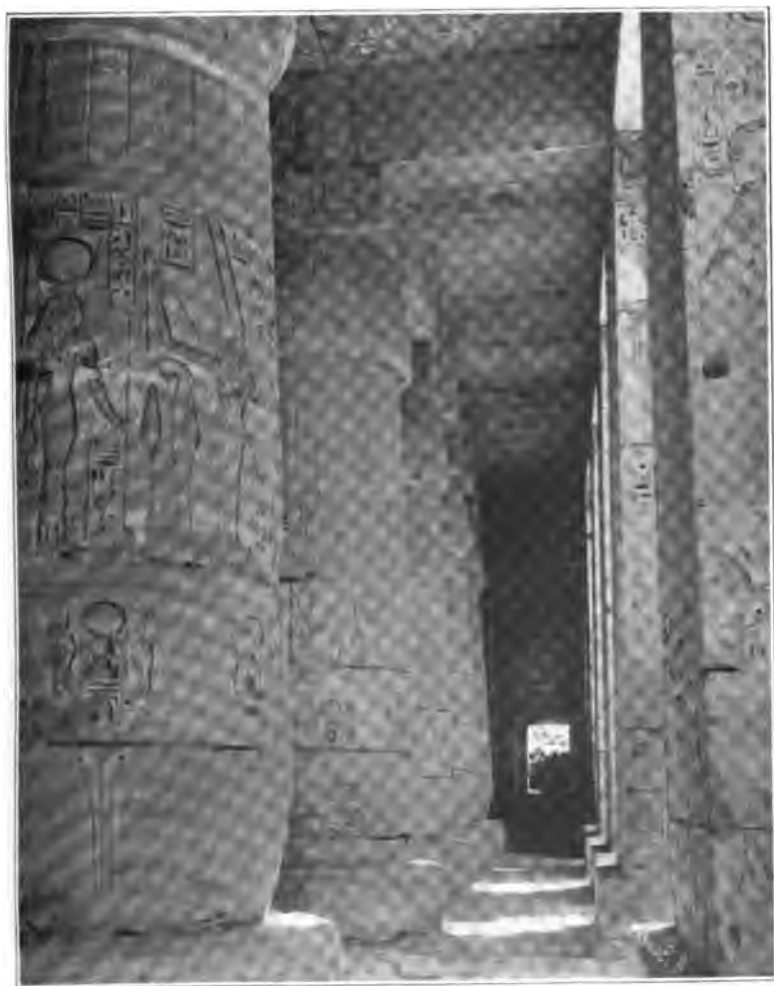
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much darker than the Arabs of Lower Egypt, approaching the color of the Nubians. He told me he had traveled north as far as Keneh, forty-four miles, and south up the river to Esneh thirty-four miles. His journeys east and west had been limited by the Arabian and Libyan mountains in full view from his dwelling.

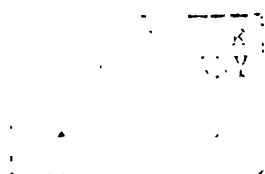
Had he lived in the United States, he would have been classed as a teetotaler, if not a prohibitionist. On a former occasion, while I was dining with him, one of the guests declined the wine, and to Aly's solicitation to take it, the guest asked him why he did not himself drink of the wine. Aly promptly, but with some diffidence, replied, "I have never drunk anything, but the waters of the Nile." He was a good Moslem, and while he thought it perfectly proper for a Christian, an infidel, to take wine, it was not in accord with the principles that should govern a true disciple of the Prophet.

He had no salary. His official duties consisted principally in being courteous to Americans, receiving their mail and aiding them when his services were required, all for the honor of his position. He performed these duties to the eminent satisfaction of all our countrymen who came to Thebes. He is still alive, occupying the same position.

Aly had one great grief that he confided to me.



Interior of Temple, Medinet Habu.



Thebes

The English Consular Agent, like all the others at Luxor, was a native. When the Prince of Wales came to visit Thebes, this official was very attentive to his Royal Highness. As a reward he afterwards received a low decoration from Her Britannic Majesty, that permitted him to wear a colored ribbon in the buttonhole of his coat. On the important occasions of the Great and Little Beirâms when all the Consular Agents went in a body to visit the Governor, take a cup of coffee, and smoke the chibûk, he could wear the more showy insignia of the order, while Aly, who represented a great republic, and a great empire, was obliged to appear as a plain citizen, without any of these high badges of honor.

This was too humiliating for so high an official. I promised him my aid, and on the first occasion that I found the Khedive Ismaïl, in the right mood, I explained the sad situation. He smiled, and directed his secretary to send the decoration. Since that time Aly has been able to stand boldly up beside Her Majesty's honored representative.

The sun had disappeared behind the Libyan mountains on the other side of the river and the shades of evening were fast covering the landscape, when the torchbearers appeared to light us up the steep bank to the house of the Consul. The General led the way, the others followed, the naval officers with their cocked hats,

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in full dress uniform. The agency was already illuminated with numerous hanging lamps, which, with the music of native minstrels welcoming us, had brought together a large part of the fellâhîn, then constituting almost the entire population of Luxor.

Aly Mourad, honored by entertaining as his guest the "King of America," was that night envied by all the people of his village. They could have no idea of a president. Their only conception of a ruler would be that of an absolute monarch whose word was undisputed law, the life and property of every individual under his jurisdiction being subject to his arbitrary will.

The music was continued during the dinner, which, according to native custom on grand occasions, consisted of a great number of courses, the greater the number, the more honor to the guests. Course after course was brought long after everyone had more than satisfied his appetite.

The General retired soon after the dinner, the members of the party accompanying him to the boat, and returning with the torchbearers to witness the after-dinner amusements. These consisted of native music and dances, not often seen at that time except on the upper Nile, but since the Chicago Columbian Exhibition, well known in America.

The Temple of Karnak

CHAPTER IX

THE TEMPLE OF KARNAK

THE next day we visited the great temple of Karnak, the grandest ruin in the world. It was nearly two miles northward down the river. In ancient times an avenue led from the temple of Luxor to that of Karnak. For a mile and a quarter this avenue ran in a straight line, and was bordered on either side with sphinxes, having the body of a lion and the head of a man, and between their forelegs the statue of Amenophis III. The avenue then turned slightly to the left, the sphinxes here having the head of a ram.

Our donkey cavalcade moved out of the village of Luxor in the early morning, attended by the usual retinue of donkey-boys, water-carriers and antiquity-vendors. We followed a path near the line of the avenue of sphinxes, some of which we saw in their ancient places. At the angle of the avenue, we turned to the right into another avenue of sphinxes to visit the ruins of the temple of Mut and the sacred lake nearly surrounding it on three sides. From this temple another wider ave-

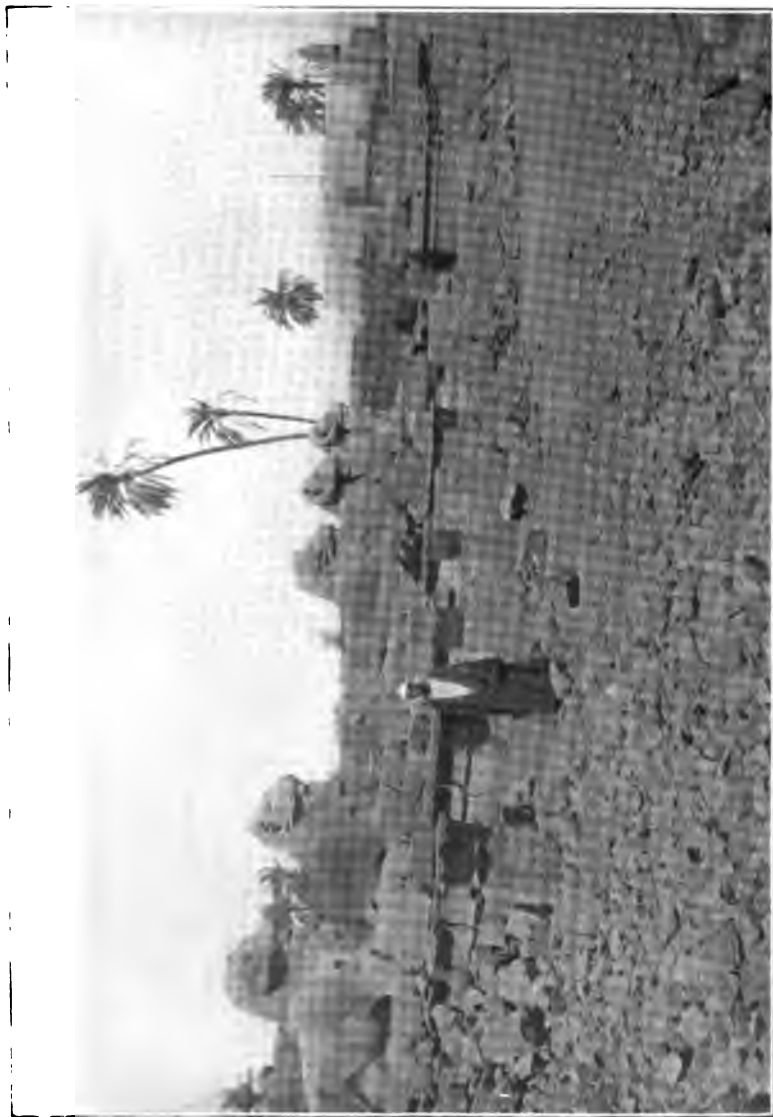
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nue bordered with sphinxes led in the direction of the center of the great temple, which was approached at this point through four great pylons, standing from one to three hundred feet apart. Two of these were erected by Horemheb, the last King of the 18th dynasty; the others by Queen Hatshepsu and her brother Thûtmosis III.

We turned back to our original route and passing the pylon of Euergetes II., the ram-headed sphinxes, and two small temples, we arrived in front of the great temple of Ammon. It faces the river, not far distant. At the time of the high Nile in September and October the waters enter the temple area. We stood for a time on a raised point a hundred yards in front of the temple, and viewed the great monument, which from the time of the building of its great hypostyle hall by Seti I., and his son Ramses II., has been the wonder and admiration of the world.

It was not the creation of a single generation or dynasty, but of different monarchs from the 12th dynasty to the Ptolemies, covering a period of two thousand years. Between the point where we stood and the temple there was formerly an avenue of ram-headed sphinxes. Excavations made since General Grant's visit have brought to view this avenue with its sphinxes in a fair state of preservation.

It was through this avenue, Brugsch told us,



Avenue of Sphinxes Leading to Front Entrance of Temple of Ammon, Karnak.

The Temple of Karnak

that the gorgeous and solemn processions formed in the temple passed on their way to the river. A large part of the lofty walls forming the first pylon, the front of the temple, still remained. The massive tower, on the right of the gate loomed up before us to the height of one hundred and forty-two feet, although its cornice, and a portion of the top of the wall had disappeared. Its length was one hundred and seventy feet, and its thickness fifty feet. On the left of the gate was another tower of the same size, much of which had fallen, making a massive ruin.

The whole of this great wall was, with the gate in the center, three hundred and seventy-two feet long. When the sphinxes bordering the avenue in front of us were uninjured, the colossal statues on either side of the gate still standing, and these massive rectangular walls crowned with their heavy concave cornices, the entrance must have been sufficiently imposing to have inspired the dwellers of Thebes, and all the devout who came to visit their great city, with a profound awe of the great god Ammon, who dwelt in the hidden chambers of the temple, and a reverential fear of the powerful king, the son of Ammon, who entered, and was supposed to hold communion in the inner sanctuary with this dreaded deity. Passing through the gateway between the two towers we entered the great court,

Along the Nile with General Grant

three hundred and thirty-eight feet wide, and two hundred and seventy-five deep. On either side near the walls was a row of columns supporting the roof of a corridor. On the right was also a small temple of Ramses III., dedicated to Ammon, Mut and Khons, projecting some distance into the court. It was of an earlier date than this part of the great temple and partly included in its area. It was only small in comparison, being one hundred and seventy-five feet long and seventy broad. In its front was a colossal statue of Ramses II. On the left near the entrance of the great court was another smaller temple of Seti II., dedicated to the same gods, and in the center, on either side of the axis of the temple, there was formerly a double row of massive columns only one of which remained unbroken. Its height was sixty-nine feet, its circumference forty-nine.

Crossing the court we entered the great hypostyle hall, through a vestibule and a second pylon a little larger than the first. This pylon was badly ruined. But a considerable part about the vestibule and entrance remained, enough to enable Brugsch to read to the General the names of two Pharaohs, three Ptolemies, and the three gods forming the Theban Triad. These had been chiseled in the stone surrounding the doorway from two to three thousand years ago.

The Temple of Karnak

Once within, we found ourselves wandering about in silent amazement, amid a dense forest of massive columns. They were mostly standing, though a few had fallen. An occasional one inclining like a leaning tree, only intensified the illusion that we were in the midst of some primeval forest of giant growth. In all, there were one hundred and thirty-four columns arranged in sixteen rows in a space of three hundred and thirty-eight feet by one hundred and seventy. In the center were two rows of columns sixty-nine feet high, including plinths and capitals and eleven and a half feet in diameter. The upper parts of the capitals were twenty-one feet in diameter. On top of these were the abaci, supporting the heavy stone beams, on which were laid the immense roof stones, reaching from one row of columns to another. These roof stones were thirty feet long, each weighing about sixty-five tons. The ceiling was seventy-eight feet high. The other columns were forty-two feet in height and twenty-eight feet in circumference. The ceiling of the roof they supported about forty-six feet high. Thus the center aisles of the temple were over thirty feet higher than those of the sides, giving an opportunity of lighting as in a Roman basilica. It is even probable that the plan of the basilica had its origin in that of this temple.

Along the Nile with General Grant

Picture this hall as it was in the period of Egypt's greatest wealth three thousand year ago, thickly studded with its massive, yet beautiful papyrus-columns, those of the two central rows having a calyx, and the others bud-capitals. The walls, the columns, their capitals, the abaci, the ceiling, every part of this immense structure was covered with beautiful reliefs, religious and historical, all wrought in the highest style of Egyptian art, artistically colored, much of the coloring still remaining.

In combined colossal grandeur and artistic beauty it has never had a rival. Its conception was divine; its execution, the patient labor of skilled workmen, perhaps some of the same people who built the tabernacle and chiseled the laws on tablets of stone, for much of this work was done in the same generation in which Moses lead Israel "Out of the house of bondage." After this time there were few great works executed in Egypt.

A third pylon, built by Amenophis III., served as the rear wall of the great hall. A little further on was a fourth pylon erected by Thûtmosis I., a hundred years earlier, two hundred and fifty years before the completion of the decoration of the hall by Ramses II. These pylons were of about the same dimensions as those previously mentioned. Each in its turn served as the front



An Aisle of Hypostyle Hall, Karnak.

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The Temple of Karnak

of the temple. Between them was a narrow open court in which formerly stood a statue and two obelisks of red granite. The statue had disappeared and one of the obelisks was lying broken on the ground. The other, seventy-six feet high, was still standing. These are attributed to Thûtmosis I. At the time of their erection they stood at what was the front gate of the temple.

Still continuing by a passage through the pylon of Thûtmosis I., forty feet thick, we entered another court near the center of which was standing the finest existing obelisk, the tallest except that in front of St. John Lateran at Rome.

It was of beautiful pink granite. No monument could have been in a better state of preservation. Its mirror-like polish was as perfect as when it was finished by the workmen thirty-five hundred years ago. It was erected in the sixteenth year of the reign of the "Woman king," Queen Hatshepsu. Its height was ninety-seven and a half feet, its diameter at the base, eight and a half, and its weight nearly four hundred tons. Yet this great monolith, according to a hieroglyphic inscription on its base, was cut from the quarries of Assuân, transported to Thebes, and erected in seven months. It was placed in its position on its pedestal with the greatest

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exactness, its sides being parallel to those of the temple. It required eight months with the aid of modern appliances for Commander Goringe to lower the New York obelisk, half its weight, and place it in the steamer at Alexandria.

The companion of this great obelisk has fallen and its broken parts were lying on the ground. This court had originally a double row of columns running through its center, and recesses in the full circuit of its walls, in which were colossal statues of Osiris, over fifty in number. Beyond this was another court, or colonnade and a sixth pylon, then a court in front of the sanctuary with a great number of compartments on three of its sides. In the rear of all this were the ruins of the earliest part of the temple dating back to the 12th dynasty, over four thousand years. Continuing, we entered another great colonnade hall built by Thûtmosis III. The roof was supported by twenty columns and thirty-two square pillars. On three of its sides were a great number of rooms all ornamented with reliefs. In some of them there were beautiful papyrus-columns supporting the roof still in a good state of preservation. These rooms form the rear, or easterly end of the temple. Just outside Ramses II. erected a colonnade adorned with statues of Osiris. The temple was over eleven hundred feet long. Before reaching

The Temple of Karnak

the rear some of the party had become fatigued with the details of this seemingly endless labyrinth of ruins, and were lingering behind examining and contemplating those parts in which they were the most interested.

Had we continued eastward, we should have passed the ruins of a small temple of Ramses II., and at the distance of four hundred feet found an ancient gateway through the girdle-wall surrounding the great temple, its gardens and sacred lake. This well-preserved gateway, sixty-two feet high, was the work of Nektanebo I., of the 30th dynasty, one of the last of the Pharaohs.

The rear half of the great temple was in a sad state of ruin, but it did not consist simply of crumbling walls and broken columns. Every stone was a leaf of an open book, telling us by its inscriptions something of the history of the wonderful people that once lived in "hundred gated" Thebes. The walls outside and in, except those of the latest periods, were covered with hieroglyphic writing. The rear half of the temple was surrounded by a wall by Ramses II., but a few feet from the walls of the temple, and even this was covered with reliefs and inscriptions. If there were vacant spaces on any of the walls they were used by the later Pharaohs and the Ptolemies. Even Alexander the Great came to Thebes and offered sacrifice to its god, Am-

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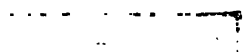
mon, and left a record of this pious act which is still preserved.

We returned leisurely to the great hypostyle hall, and Brugsch pointed out some of the more important records with which the outside of its north and south walls were covered. These were mostly from the time of Seti I., and Ramses II., and relate principally to their campaigns against the Libyans and numerous towns and tribes in Syria. One of a rare character was a treaty of peace made by Ramses II. with the Hittites. An inscription of a much later date was especially interesting on account of its connection and accord with sacred history. It relates to the victorious campaign of Sheshonq I. (Shishak) against the people of Palestine, which occurred according to the biblical account in the fifth year of the reign of King Rehoboam. (I Kings xiv. 25-28; 2 Chron. xii. 2-9.)

It had been arranged by Sami Bey that we should return to the boat for a late luncheon, but our plans were partially deranged by Aly Mourad, who had prepared for us a collation à l' Arabe, in the great hall of the temple. His hospitalities could not properly be declined. Nor did the fact that the lunch consisted principally of the uncarved viands of the previous evening render it less appreciable. The photographer was also present. A view of the party, considerably aug-



General Grant and Party in Court of Temple at Karnak.



The Temple of Karnak

mented, was taken with General and Mrs. Grant as the central figures, the massive columns of the great hall as a background.

Seti I. and Ramses II. obtained, by the spoils of war and the tributes of conquered peoples, the wealth which made it possible to construct the great hall and numerous other marvelous monuments in Thebes and various parts of Egypt. But to what class belonged the master minds, the great creative intellects, that conceived, designed, and superintended their execution? They were the priests of that period. Architecture and art in all its forms were their special prerogatives. The high priest, the head of the priestly hierarchy, was, by virtue of his position, the chief architect. These priests have left us much of their history. Their lineage is as well known as that of the kings.

Among the architects of these monuments of Egypt's wealth, power and advanced state of civilization, who has left us something of his history is Beken-Khonsu. The name being translated means the slave or servant of Khons, one of the Theban triad of gods.

In the Glyptothek in Munich, two blocks distant from the room in which I am now writing, is a small but very choice collection of ancient Egyptian statues, of which the most important, archaeologically, is the sitting statue of Beken-Khonsu,

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the first prophet of Ammon, chief architect of the province of Thebes in the reigns of Seti I. and Ramses II. It is of the white limestone, common in the mountains on either side of the Nile, and was found at Thebes in 1818.

The Egyptians sat upon the ground drawing their feet close to the body, so that the knees, with the arms folded, or crossed, resting upon them, were of the height of the shoulders. This was their ideal attitude of repose. The statue represents the priest in this posture, except that he has a seat two and a half inches higher than the pedestal on which this seat and his feet rest. A garment closely fitting like the winding sheet of a mummy covers the body and legs. This gives abundant plain space in front for inscriptions. At the back is a slab against which the figure is represented as resting. The whole statue, including the slab at the back and the pedestal, is a monolith. The finely wrought head is supposed to be a portrait of the priest. There is little artistic skill shown in other parts of the statue. The back of the slab, ten inches wide, is covered with hieroglyphs. The inscription in four vertical lines on the front of the statue is a prayer of the prophet, Beken-Khonsu, who implores the Theban triad, Ammon, Mut and Khons, to accord immortality to his name in Thebes. He adds: "O ye prophets, O ye divine fathers, O ye priests of the temple of

The Temple of Karnak

Ammon, decorate with wreaths my statue, give water in abundance to my body, for I was a servant worthy of my master, witnessing truth, hating falsehood, honoring my God, and making known his name." After repeating these last lines, on the back of the slab, he continues:

"I walked in his path, doing my duty in his temples, at the same time in my capacity as chief architect of the temples, accomplishing my work to the satisfaction of my well-minded lord. And ye O men, who in your hearts are considering the existence on the earth, ye who come after me from period to period, according to your age and infirmities, whose hearts are perfected by viewing what is right, I will give you in all honor the history of my earthly life, as it has been since my birth. I passed four years, as a very little child, and eleven years as a youth. I was appointed chief of the estates of the king under Seti I. I was then priest of Ammon, four years; I was divine father of Ammon twelve years; I was third prophet of Ammon fifteen years; I was second prophet of Ammon twelve years. The king favored me, and recognized my services, and appointed me first prophet of Ammon, which position I held twenty-seven years. I was a good father to those who were under me, in that I gave them prosperity, extending my hand to the unfortunate, giving to the poor the means of living,

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and at the same time fulfilling my duties in the temple. I was chief architect of the province of Thebes under his son Ramses II., when he erected a monument to his father, Ammon, who placed him on this throne; my arm executed the work. While I directed the service in the temple of Ammon, as the chief architect of my master, I erected for him a pylon, at the principal gate of the temple, on which was inscribed 'Ramses, loved of Ammon, who hears those who believe.' I erected at the same place obelisks of syenite, the shafts of which reached to heaven: Around these I constructed a wall of stone from opposite the city of Zam. I caused canals to be dug, gardens to be planted with trees, and very large gilded pillars rising to the heavens to be erected, and columns in the court in front of the temple. Finally I constructed sacred barks for the pool of the triad, Ammon-Mut-Khons."

On the pedestal is the following inscription: "Child or married, you who prosper in life, who prefer the pleasures of to-day, to those of yesterday, or to-morrow, take an example of my virtue, I, who since my youth, until I was an old man, was in the temple of Ammon serving my God always, studying his divine purposes. May he procure for me a continuation of happiness, (eternity of happiness), after my one hundred and ten years."



Ruins of Temple of Middle Empire, Karnak.

1875

The Temple of Karnak

For which of the Theban temples Beken-Khonsu erected a pylon and obelisks we are not certain. It was not for the great temple of Karnak. None of its pylons are attributed to the reign of Ramses II. by authoritative Egyptologists. It was probably the temple of Luxor, the front court and pylon of which with its obelisks were erected, according to the inscriptions, by this monarch. The finishing of the great hypostyle hall, where we took our lunch was probably under the supervision of this sacerdotal architect.

Opposite the temple of Karnak on the west side of the Nile, a spur of the Libyan mountains, coming from the southwest, nearly reaches the river. On the north side of the point of this spur is the entrance to the gorge leading to the valley of the Tombs of the Kings, known to the Arabs as Bîbân el-Mulûk, "Gates of the Kings." On the opposite or southern side, the mountain range curves to the south forming a vast amphitheater. Between the foot of this range and the alluvial fields, there is a half mile of rolling desert. For three miles from the river following the curve of this amphitheater, these deserts and the mountain slopes descending to them, are filled with ancient tombs. They were of important persons, but with few exceptions those not belonging to royal families. Some of them were of the Ancient Empire. During over four thousand years the west and

Along the Nile with General Grant

northwest winds have been slowly drifting sand over the mountains and many of the tombs are deeply buried.

The whole of this ancient necropolis, except on the steep sides of the mountains, is covered with mounds and pits, some made long since, others recently, in search of treasures. The ground has, however, never been systematically excavated, and unopened tombs are occasionally found. Many that were long since robbed of their valuable contents contain inscriptions of great historic importance.

It was here that the coffin of Queen Ahhotep, mother of Amosis I., conqueror of the Hyksos (B. C. 1700), was found with its wonderful collection of jewels of gold and silver, marvelously wrought bracelets, chains, diadems and numerous other objects, all of a workmanship showing an advancement in art that astonishes the visitor of the Museum at Cairo.

In February, 1899, I went from Luxor to visit one of these tombs then being opened. It was the discovery of Professors Newberry and Spiegelberg in excavations they were making at the expense of the Marquis of Northampton.

After crossing the river, a dusty donkey-ride of an hour and a half brought me to the place. It was on the side, near the foot of the mountain, and about a mile from the river. Here I found

The Temple of Karnak

Professor Spiegelberg, the German Egyptologist, with a swarm of Arabs of nearly all ages and both sexes at work. On every side there were Arab homes, some in the mortuary chapels or fore-courts of the tombs, others in huts made of sun-dried brick. I descended with Professor Spiegelberg thirty feet to the bottom of the pit, on the mountain side of which was the entrance to the tomb of Tahuti, chief of the metal-works of the "woman-king," Hatshepsu. In front of the entrance was a small building, the upper part of which was about fifteen feet below the surface of the ground. It was of sun-dried brick, and originally plastered and covered with paintings and hieroglyphs. Only enough of these were left to show their character. At the base of one of the columns was a scene, in fair preservation, of pigs treading in grain after it had been sowed in the Nile mud on the receding of the waters. After the sowing, herds of pigs were driven, for this purpose, over the land when it was too wet to be tilled in the ordinary manner.

Some of the chapels of the tombs were wholly cut in the rock, others were made of stone or sun-dried brick. In this case it was partly made in the rock, the building mentioned serving for its completion.

At the right of the entrance to the tomb-vault, cut on the wall of natural rock, was a large tablet in which the deceased informs us of his great ac-

Along the Nile with General Grant

tivity in the service of his Queen. He says, among other things, that "he gilded the two great obelisks erected by Hatshepsu at Karnak" already mentioned. It was customary to gild the pyramidions of obelisks, and the deeply sunken hieroglyphic characters, as we gild the crosses and sometimes the cupolas of our churches. The obelisks of Hatshepsu were covered with electrum, a metal used in its native condition, composed of gold and silver, as the metals of the gold mines of Mexico. This was hammered on an anvil into thin plates, which when polished were very brilliant.

"These obelisks" according to an ancient inscription, "were seen from the two banks of the Nile, and inundated the two Egypts with their dazzling reflections when the sun appeared between them as it rose on the horizon of the heavens."

There are other tablets on these rock-walls badly injured. Tahuti, being a favorite of Hatshepsu, became for that reason the object of hatred of Thûtmosis III. The works in his tomb suffered the same injuries as those of the Queen in the temple of Dêr el-Bahri and other places. His name was chiseled out wherever it appeared, and his relief portraits defaced. It was only by other evidence that the ownership of the tomb was determined. In the case of the great obelisks of Hatshepsu at Karnak, Thûtmosis III., instead of defacing the inscription, surrounded their



Village of Karnak.

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The Temple of Karnak

bases with a high wall, thus preserving them in the perfection of their finish.

The tomb of Tahuti was entered from the chapel by a horizontal shaft cut in the rock about thirty-three feet. At this point the shaft was enlarged to the right a number of feet, whence a perpendicular shaft descended twenty-six feet to a small room, a little over six feet in height. From this room another shaft descended eight feet to a larger room ten feet in height. This was the tomb-vault, for the reception of the sarcophagus containing the mummy of Tahuti. Its walls were covered with religious hieroglyphic inscriptions.

The soil and rubbish with which it had been filled had not, at the time of my visit, been wholly removed. But no sarcophagus was found nor other objects of importance. The tomb had been robbed as early as the Roman period and entirely filled.

A short distance higher up the mountain was the tomb of the prophet Beken-Khonsu, in which his interesting statue was found. It was so filled that an entry was difficult. There was little of any interest left in view. Further down was the tomb of his father. He also was a high-priest and the first prophet of Ammon, this office being hereditary in the family.

The tomb was occupied by a family of Arabs. Before it several women were seated on the ground

Along the Nile with General Grant

sewing and knitting. With their permission Professor Spiegelberg and I entered. It was a large room entirely cut in the rock, its walls being covered with figures and inscriptions. A rough, wooden door had been hung at the entrance, on either side of which were fine portraits in relief of this eminent divine of the time of Seti I. The inscriptions informed us who he was and of his good works. The entrance to the sarcophagus vault had been closed.

Before leaving the temple at Karnak some of the party mounted by an ancient stairway constructed within the wall to the top of the great tower to obtain a view of the gigantic ruins.

Esneh and Edfu

CHAPTER X

ESNEH AND EDFU

AFTER three days of rambling amid bewildering masses of widely separated ruins, rest and time for thought were needed. It is customary in these hasty voyages of the Nile to reserve a part of Thebes to be visited on the return trip.

Leaving the site of the ancient city, we continued the ascent of the river and the next morning stopped at Esneh, long enough to take a hasty view of its temple.

We landed near a Roman quay, built of cut stone, on which were a few inscriptions. The name of the town under the Pharaohs was Tesnet, in the Greek period Latopolis, the city in which was worshipped the latos, a fish of the Nile.

The ancient town is still buried in a knoll formed of drifted sand and débris, on which the modern town of about ten thousand inhabitants, principally Copts, was built. We made our way along the narrow streets, lined on either side with mud hovels, followed by a constantly increas-

Along the Nile with General Grant

ing crowd of half clothed children and beggars to the place of the temple. Except the great hall, it was completely buried and the ground over it covered with the rude dwellings of the natives. The hall was cleared by Mohammed Ali, fifty years ago. The massive stones of its roof rest upon twenty-four columns, thirty-seven feet high, and eighteen feet in circumference. We entered from the street that passed along the upper part of the façade, by descending a long flight of modern stairs. The present structure dates from the time of the Ptolemies, but the hall was probably the work of the Romans.

The names of nearly all the emperors from Tiberius to Decius, a period of over two hundred years, appear in the inscriptions on its walls, Decius being the latest known ancient hieroglyphic inscription (A. D. 250). On the walls of an ancient temple near El-Kâb there is an inscription in hieroglyphs that is undoubtedly of a later date. It reads: "In the 13th year of his majesty, lord of the world, Napoleon III."

Both the Greek and Roman rulers flattered the Egyptians and secured the support of their priests, by adopting their religion and making liberal donations to their gods. With these the old temples, long neglected, were rebuilt or restored. Thus they more easily assured their continued supremacy on the banks of the Nile. The

Esneh and Edfu

Egyptians clung to their religion when all else was lost. Long after the last hope of an independent government had vanished and the last spark of patriotism had disappeared, they adhered to their religious beliefs with the greatest tenacity. It was almost impossible for Rome to save the life of one of her citizens, who had killed, even by accident, one of their sacred animals.

The temple of Esneh was built on the site of one erected by Thûtmosis III., which had taken the place of one still older. The decorations of the hall were similar to those of other temples of the Roman period. The names of the Egyptian months appeared on some of the columns. On the ceiling was the zodiac. The columns and their immense capitals were finely worked and showed a great variety of detail. On clearing out the great hall, a large opening was found in the center of its rear wall, being the passage to the rear parts of the temple. The front wall facing the river, was one hundred and twenty feet long and fifty high. If the earth and buildings were removed, leaving the view unobstructed as at the time of its construction, it would still present the same imposing appearance to the Nile voyager that greeted the later Roman travelers.

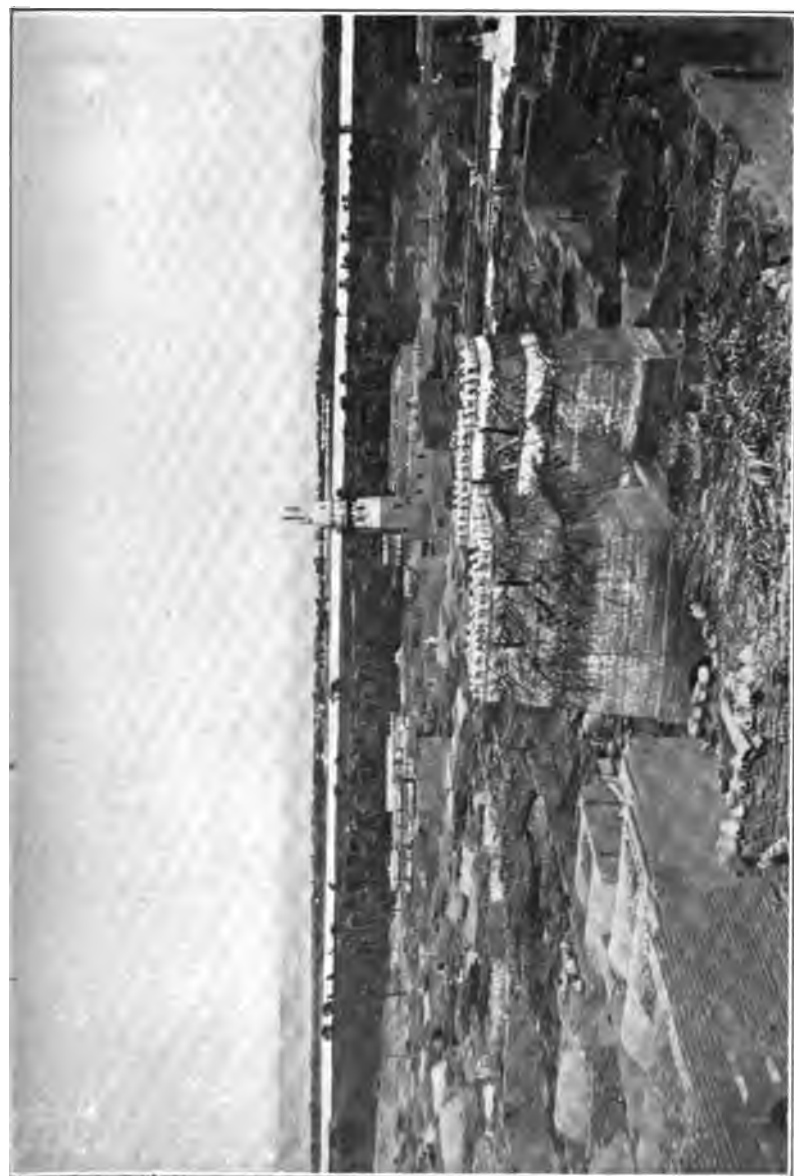
The area of the mounds indicate that the ancient city was of considerable extent. When it

Along the Nile with General Grant

and the now hidden parts of the temple are uncovered, there may be revealed important monuments and another page added to Egyptian history.

Eighteen miles above Esneh on the east bank of the river at El-Kâb, we passed the ruins of a very ancient town, which took its name from its principal deity, the goddess Nekheb. It played an important rôle in the history of the ancient and middle empires. During the reign of the Shepherd kings in the Delta, it was one of the principal centers of influence and power in Upper Egypt. It was strongly fortified, the residence of a royal prince.

It is still surrounded by a massive and well preserved girdle-wall, of which we had a fair view from the river. It is the oldest fortified city in Egypt. The wall was probably erected four or five thousand years ago by some of the local princes of the ancient empire. It is nearly in the form of a rectangle, the longer sides measuring a little over two-fifths of a mile, the shorter about three-fourths of that distance. The wall is of sun-dried bricks, thirty feet high and thirty-eight feet thick, and, notwithstanding its great age, is in good condition, except a part of one side which has been carried away by the encroachment of the river. The narrow gauge railway, lately constructed for military purposes from Luxor up



Edfu.



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Esneh and Edfu

the Nile, runs along the rear wall giving to travelers a fine view of this most interesting specimen of ancient fortifications.

It encloses some ruins. In the immediate vicinity are several temples, and in the mountains many rock tombs with numerous inscriptions, some of which are of the VIth dynasty, others of the XIIth and XVIIIth. They are rich in scenes and descriptions of the life and customs of the people in those remote periods.

We had seen the fellâhîn working their shâdûfs throughout most of the voyage above Assiût, but it was in this part of the Nile that this simple, but very efficient means of raising water for irrigation was the most in use. Sometimes for miles there were at intervals of a few hundred feet several of these rude instruments, one above another on the side of the steep banks kept in constant motion with clocklike regularity.

Our next stop was at Edfu, a modern village on the west side, twenty minutes' walk from the river. Beneath it lie the ruins of the city, known to the Greeks under the name of Apollinopolis Magna. Edfu is visited by all Nile travelers on account of the temple of Horus, the best preserved ancient building in the world. Previous to 1860 it was almost entirely buried in débris and covered with native dwellings. Streets ran over the massive stones forming its roof. On the

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inside it was filled up to the capitals of its high columns.

The present temple was commenced by Ptolemy III., in the tenth year of his reign, B. C. 237. His successors continued the work for nearly two hundred years before its full completion.

On approaching the temple we saw only the upper part of a high wall. But on reaching the edge of the bank, left by the excavation, we had before us the immense front, the pylon, two hundred and forty feet long, fifty feet thick, and one hundred and fifteen feet high, with its great opening for the gate in the center. The lower half was below the surface of the street where we were standing.

Reliefs and inscriptions covered the entire wall, some of the figures being of colossal size. The early Christians had taken the trouble to deface and chisel out the visages of these heathen gods. The length of the temple from the front of the pylon to the rear wall was about five hundred and eighty feet.

The General and Mrs. Grant descended to the gate, and, followed by the rest of the party, were conducted through the court, the halls, numerous passages and rooms. The court was open with covered colonnades on three sides. The interior of the temple was lighted by small apertures high up in the side walls and in the roof. Every part

Esneh and Edfu

of the temple, outside and in, was covered with reliefs and inscriptions, including the outer or girdle-wall with which the temple was surrounded. There was originally another girdle-wall, of sun-dried brick, enclosing the temple, the garden and sacred lake.

In the wall on the west side opposite the sanctuary was a long flight of steps leading to the roof, both walls of which having representations of an ascending procession of priests headed by the king. In the wall on the east side was a similar passage on which the procession was represented as descending. After visiting the interior of the temple, including the sanctuary, the home of the god, we ascended by the passage taken by the priest to the roof and examined the immense stones of which it was formed, reaching from one row of columns to another or from wall to wall over the smaller rooms. Some of them were over twenty feet long, eight feet wide, and four feet thick, each weighing over a hundred thousand pounds. Such of the party as were sufficiently ambitious, ascended to the top of one of the towers of the pylon by an interior stairway of one hundred and forty-five steps, arranged in fourteen flights around a square of solid masonry. The first part of the ascent was dark, necessitating a lantern. The upper part was dimly lighted by small apertures in the walls. From the platform of the summit

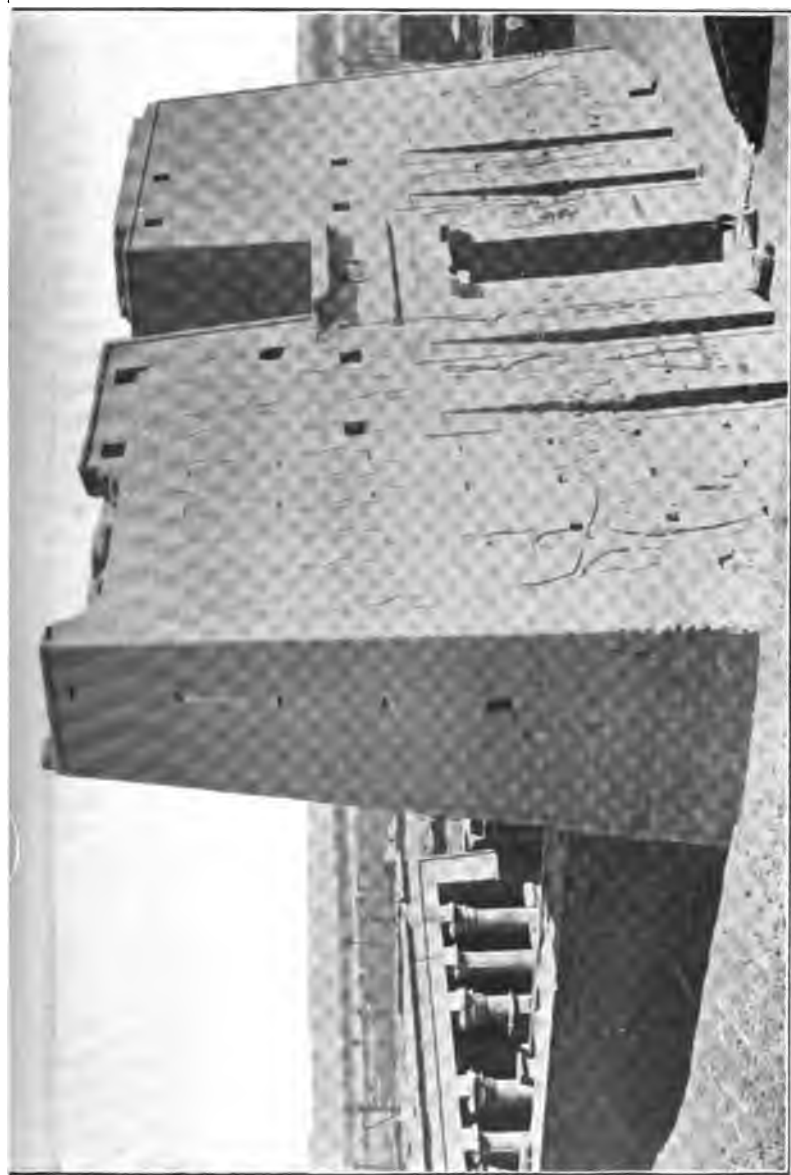
Along the Nile with General Grant

there was a fine view of the rest of the temple and the modern town with the river, valley, and mountains on either side.

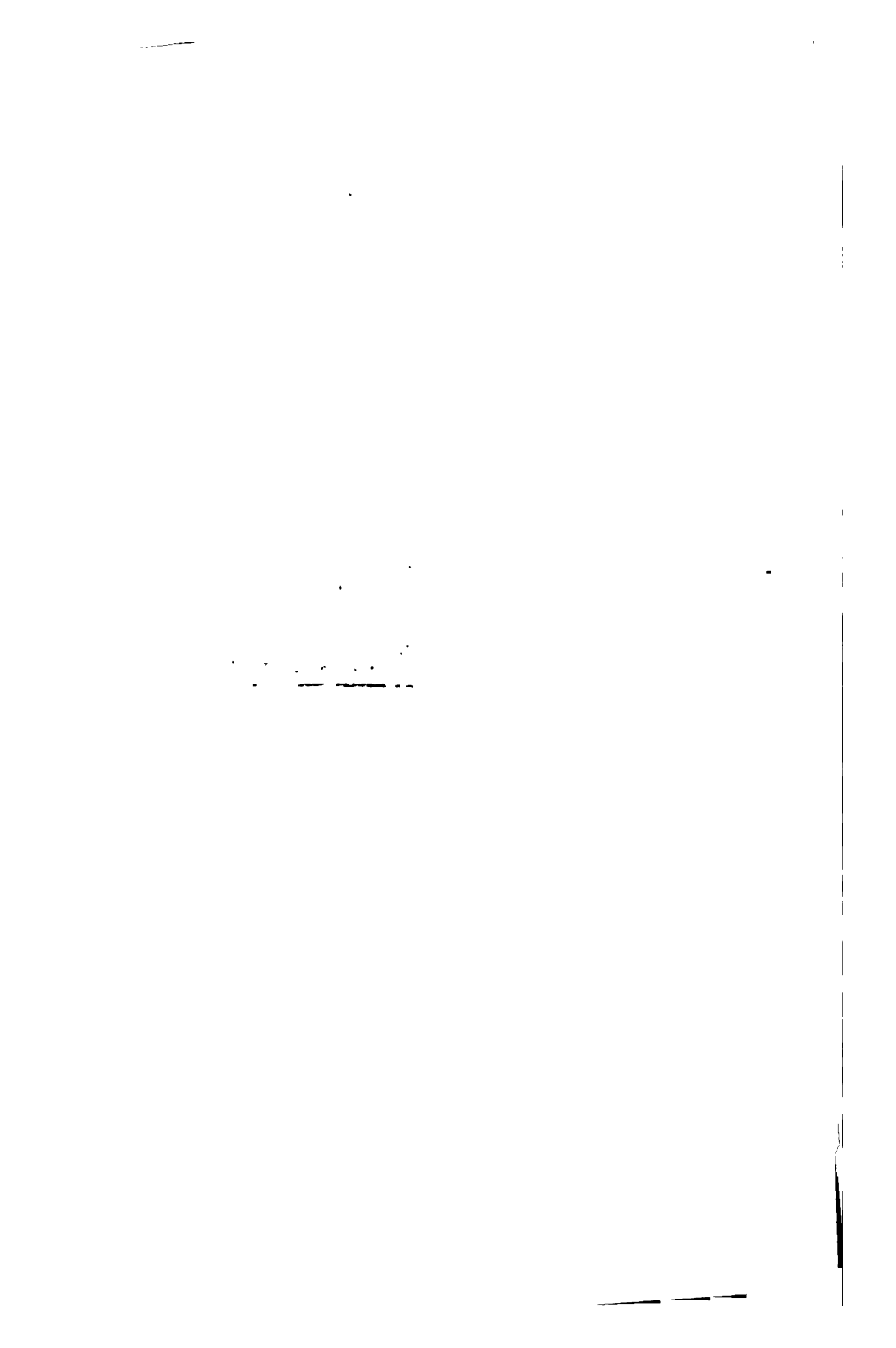
This temple took the place of an older one erected by Thûtmosis III., built on the site of a sanctuary founded in prehistoric times, during the reigns of the gods that preceded the human dynasties. According to the accepted tradition, the original sanctuary was erected by the servants of Horus, the local deity of the town. He was the sun-god, and represented as a winged sun with a poisonous serpent, the uræus, on either side of the disk. In the present temple he is styled, "The great god, lord of the heavens, master of the gods and goddesses."

The ancient city derived its sanctity and importance from the fact that it was the reputed place of one of the victories of Horus over Set. During the reign of the gods, this world was no nearer a paradise than at the present time. These rulers, as those of to-day, were tenacious of their divine rights. There were constant claims of superiority, jealousies and intrigues that led to bloody wars.

After the quarrel between Osiris and his brother Set had ended in the murder of the former, the latter reigned in Egypt four hundred years. But Horus, the son of Osiris and Isis, was destined to avenge his father's death and establish his own



Temple of Edfu.



Esneh and Edfu

authority. A detailed history of one of his glorious campaigns is recorded on the walls of the temple of Edfu.

“Horus is represented with a court, ministers, an army and a fleet. His oldest son, heir presumptive to the throne, commands his troops. The god Thot, his prime minister, is the inventor of letters, and has a knowledge of geography and rhetoric on the ends of his fingers. He is also the historian of the court, and by royal decree, it is made his duty to record the victories of his lord and to invent for them sonorous names. In the year 363 of his reign Horus decides upon war. He enters upon a campaign with his archers and chariots, descends the Nile in a bark, wisely orders marches and countermarches, fights pitched battles and subjects cities until the whole of Egypt prostrates itself before him. His triumph is not, however, so complete that he is able to destroy the usurper. After various vicissitudes the quarrel of the two king-gods is submitted to the god Sibû, who judges their pretensions, and divides the delta and the valley of the Nile into two kingdoms, Upper and Lower Egypt, giving to Set the Delta, and to Horus the valley from a little south of Memphis to the First Cataract.”

Thus the two divisions of Egypt were formed that have been recognized until the present time. The Pharaohs who united them under one gov-

Along the Nile with General Grant

ernment were always styled kings of Upper and Lower Egypt. It is probable that the myth of Osiris and Horus instead of being wholly an invention of the priests, had its foundation in fact. There can be little doubt that Osiris, or some person that was afterwards given that name, was an actual ruler in Egypt. His right to the crown was disputed by his brother Set, by whom he was finally murdered. His son, Horus, when he came to manhood, obtained supremacy and was acknowledged as the legitimate king on the upper Nile. He sought to establish his authority over the rest of the country in which attempt he was only partially successful. In time these rulers, as the Pharaohs, their descendants, were deified, and the legend of their history was changed and enlarged to meet the requirements of the early religious beliefs.

In February, 1899, I went to Edfu with my dragoman, Abd er-Rasûl, a son of the Arab who revealed the secret of the tomb at Dêr el-Bahri containing the royal mummies. Although the town had a population of 6,000, there were no comfortable lodgings, public nor private. A place was provided for me in the best room of the home of the wealthiest citizen. The dwelling, which was quite modern, was in a suburb and was moderately pretentious outside.

I was received by the host with oriental polite-

Esneh and Edfu

ness, and served with coffee according to the invariable custom of the country. A couple of boiled eggs, and a piece of native bread served on a platter in the reception room, constituted my evening meal. My sleeping room across the hall, was large, high, and well ventilated by openings left in the place of several broken panes of glass. A not very successful attempt had been made to decorate the plastered walls. The floor was an uneven pavement of limestone. With the exception of a passable bed, there were no more conveniences, nor comforts than would be found in the barn of any American farmer. Comforts and luxuries in our acceptation of the terms are wholly unknown to the strictly native house in Egypt. As to food, except eggs and fruits, well! one must not be too fastidious.

A son of the host, a well dressed gentlemanly youth, spoke English. He appeared to be fairly well educated and intelligent. The information received from him relative to the cultivation and products of his father's lands will give a very clear idea of the fertility of the soil of the upper Nile valley, and the labor and cost of irrigation and cultivation.

The father owned two hundred acres lying between the town and the river. Through this land all travelers passed on their way to the temple. For two years he had used a steam pump to raise

Along the Nile with General Grant

the water for irrigation. He employed in irrigation and the cultivation of his land forty people at ten cents a day. The laborer furnished his own food. Before procuring the pump, he required two hundred people. For fuel to produce steam, stalks of dura—Egyptian corn—and coal brought from England were used. A canal over thirty feet deep running from the river to the pump-house had to be kept open. The river, at this point during a part of the year, sinks very low in its bed. The difference between the lowest and highest water mark is over forty feet.

Very little is saved in the cost of raising the water by the use of the pump, owing to the cheapness of labor and the expense of coal. But it gives a more abundant and regular supply, and much better results in the amount of products. Two and sometimes three crops are annually produced, the last two wholly by irrigation. The first requires irrigation a portion of the time, varying according to the height of the river and the time of planting and sowing.

The principal products of this land are dura, wheat, and bersim. There is a great variety of other products in smaller quantities. Eight ardebs of wheat, about forty-five bushels, are realized per acre. The proprietor had forty camels, a large number of donkeys, and twenty-two cows.

The camels were let during a part of the year.



Entrance of Pronaos, Temple of Horus, Edfu.

Esneh and Edfu

The cows, except four, were used in tilling the soil as we use oxen. This land is exceptionally productive in consequence of its being continually enriched from great mounds of debris of the old city, which are thirty and forty feet high in the vicinity of the temple. Donkeys and camels are constantly employed to carry in panniers these accumulations and scatter them on the land. The same process is being employed in other parts of Egypt with excellent results.

In consequence of the excessive costs of irrigation the taxes in this section are not as high as in the lower part of the valley and in the Delta, where the water is kept above the level of the lands by a system of canals. The annual tax is about five dollars per acre.

The wonderful productive capacity of the soil is shown by the fact that under the former system of irrigation, this two hundred acres of land sustained two hundred people and their families. It also paid an annual tax of \$1,000, produced the food for the camels and other animals I have mentioned, and yielded to the proprietor a handsome net revenue.

Along the Nile with General Grant

CHAPTER XI

THE QUARRIES OF GEBEL SILSILEH AND ASSUÂN

Soon after leaving Edfu the arable strip of land along the banks of the Nile became narrower, and was at no point more than one or two miles wide. In some places the sands of the desert reached the river. Notwithstanding, modern villages were none the less numerous, averaging more than one to a mile. There were frequent groups of stately palms and shâdûfs all along the banks. At Gebel Silsileh, General Grant made a hurried visit to the historic rock-chapels and the ancient sandstone quarries, whence were taken the larger part of the stone for the building of the great temples at Thebes and other places on the river.

The oldest Egyptian structures were principally of white, nummulitic limestone. It was easily worked and generally found in abundance near at hand. A smooth surface was produced on the finer grades, which was well adapted to the universal Egyptian custom of painting all their works.

From Cairo southward, the mountains are of

Quarries of Silsileh and Assuân

this tertiary limestone. On reaching Silsileh, we came to the older formation of sandstone which extends through Nubia and into the Sudân, known as the Nubian sandstone. As early as the period of the twelfth dynasty, the superiority of this stone for general use in building the temples was recognized. In the great building periods of the eighteenth and nineteenth dynasties it became the principal material of construction, except for the foundations where the limestone was continued. It had been found that the latter was not injured by the salts and alkalies of the soil however long it might be buried.

At Silsileh the desert hills on either side extended to the river, leaving a passage at the narrowest point of only sixteen hundred feet. It is claimed that during the reigns of the early dynasties, the first cataract of the Nile was at this point instead of at Assuân, forty miles above. This is one of the places that was examined with reference to a dam to store water for irrigation, which was finally constructed near Assuân.

At different times during a period of nearly two thousand years, these quarries were extensively worked. Several thousand people, mostly prisoners of war, were often employed. During periods of long continued peace when there was a scarcity of this kind of labor, the deficiency was supplied by raids in the south, authorized by and

Along the Nile with General Grant

under the aegis of the powerful god, Ammon. The stones were not only quarried but to a considerable extent prepared for their places in the temples, before being transported on boats to their destination. Sandstone did not give as good a surface for painting as the limestone. After the reliefs were cut and the inscriptions made, it was covered with a thin coat of fine plaster and this with the whites of eggs, thus producing a fine surface for the work of the pencil. It was also necessary to employ the same process with the limestone, when a suitable surface could not be otherwise attained.

There are in these ancient quarries some of the finest specimens of reliefs and rock-inscriptions. They are among the most important historically that have yet been found in Egypt. Some of them are on the face of the rocks, others in chapels and shallow recesses, made, in some cases, in quarrying, and in others hewn in the sandstone expressly for the purpose. Several of the chapels have columns, left in cutting the rock, ornamented and covered with inscriptions. They relate to a number of Pharaohs, members of their families, and high officials. They inform us of the triumphal return of successful expeditions into Ethiopia, the bringing of the captives and other booty, of the celebration of jubilees in several different years of the reign of Ramses II., of the stone quar-



The Sanctuary, Temple of Horus, Edfu.

Quarries of Silsileh and Assuân

ried for the different temples, the number of men employed, giving many facts that are important to the continuity of hieroglyphic history.

General Grant had only time to visit the most interesting of these rock-hewn grottoes and learn their general character. Here many thousands of slaves, naked, always scantily fed, sometimes famishing, had toiled under the lash of their taskmasters to obtain material for temples dedicated to gods in whom they did not believe. Death was then the only relief of those whom the fortunes of war had made captives, or who had been the victims of slave-hunting raids.

It was late in January when we arrived at Assuân, five hundred and eighty miles above Cairo and over seven hundred from the Mediterranean. This was the end of our voyage up the Nile. Our steamer was moored beside the little town built on the sand amid scattered rocks upon the east bank of the river. Above and below us along the quay were long lines of river boats. On the opposite side, separated but a few hundred feet from the mainland, was the island of Elephantine.

At this point commences a series of islands, narrow passages and swift currents. Four miles higher up is the First Cataract. In ancient, as well as in modern times, this was the southern boundary of Egypt, the dividing line between civilization and barbarism. To the south are

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Nubia and the Sudân, which have been conquered and reconquered by most of the successful dynasties that have ruled in Egypt since the time of Pepy I., over five thousand years ago, the last conquest being lately made by the Anglo-Egyptian armies. Though for long periods subject to Egypt, the people living south of this line have never become Egyptian. It has served as a place of refuge for defeated Egyptian princes and been the inexhaustible source of the supply of slaves, not only for Egypt, but for other oriental countries. The people have sometimes retaliated and made hostile incursions, and even conquered and held, for a considerable period, the whole valley and delta of the Nile. The Ptolemies, the Romans, and other rulers erected fortifications and maintained garrisons at Assuân. The English lately imitated their ancient predecessors.

On approaching Assuân there was a marked change in the type of the people. Wherever we saw them along the banks, they appeared to be of a different race from those of the lower Nile. At Assuân there were Arabs, Turks, Greeks, Syrians, Jews and Copts engaged in commerce, or other branches of business. But the larger part of the lower class, and some of the higher, were Nubians, or a mixture of various Central African tribes. They were much darker than the Egyptians. Some of them were black, having coarse,

Quarries of Silsileh and Assuân

thick, jet-black hair, with a decided tendency to curl. In appearance they were some degrees lower in the scale of humanity than the Egyptian fellâhîn. Outside the central parts of the town, the children were entirely naked. The grown people of both sexes were nearly in the same condition, having only a slight covering about the loins, the men at their shâdûfs along the river being in the state of nature. We were only a half degree north of the Tropic of Cancer, and, at the summer solstice the sun at noon is so nearly in the zenith that no perceptible shadow is made. Rain is rare, occurring generally only at intervals of several years. The sky is always cloudless and the rays of the sun hot during the whole year, intensely so during the summer.

White people generally carry in Egypt a light colored umbrella to protect them from the effects of the sun, or, as General Grant did on this trip, attach a light scarf to a broad brimmed India-hat, letting it fall over the neck and shoulders. Nature has provided the natives with a more effective and convenient shield covering the whole person. It is the dark blood and skin. The farther south we go and the more continuous and intense the rays of the sun, the darker the skin.

There was little available productive soil near Assuân, only a narrow strip on the east bank of the river above and below the town and a part of

Along the Nile with General Grant

the island of Elephantine. All the rest in every direction was mountainous desert, interspersed with masses of naked granite. The scene was picturesque and highly interesting. On the island and along the river were fine groves of date-palms adding to the natural beauty and attractiveness of the landscape. It is in the oases of the hot, dry climates that the best dates are produced.

At this time the whole of Nubia, the Sudan, Kordofan, Darfur and the other Central African provinces, nearly to the equator, were under the undisputed control of the Khedive. Assuân was the gate of their commerce. Through it came the principal part of the merchandise that they received from the outer world, in exchange for ostrich-feathers, ivory, gum arabic, skins and other products of their countries. This was the point of arrival of caravans from the interior, and the dépôt of their supplies. The town then had a commerce amounting annually to ten millions of dollars. At an earlier period many slaves were brought through the same channel, some arriving with caravans, others by river. Light boats descended the cataract. In returning, they required the aid of a favorable wind and from fifty to a hundred men. Articles of merchandise were transferred about two miles by the native porters or camels. In ancient, as well as modern times, this



Assuán.

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Quarries of Silsileh and Assuân

was the fitting out point for expeditions to invade Central Africa for conquests or spoils.

Our first excursion was by the desert to the island of Philae, above the cataract, five miles distant. There was no railway. A fine horse was furnished by the prefect for the General, one or two for others of the party, and as usual the rest were supplied with the ever present donkey. The route led over a slightly ascending sandy plain lying between the river on the right, and the mountains on the left. Just out of the town we passed the ancient Arab cemeteries whence the older tombstones, those of the ninth and tenth centuries with Cufic inscriptions, have been taken to the Museum at Cairo. Dome-shaped tombs of Mohammedan saints were not wanting. Scattered over the plain were many blocks of granite, large and small, sometimes single, sometimes in groups, that had been left by the ancient workmen. Turning a little to the left, we soon reached the rocky ledges, whence was taken the beautiful reddish granite for sarcophagi, statues, columns, obelisks, and various uses in the temples, from the days of the building of the oldest pyramids to the end of the Roman reign.

At some period the sandstone formation was opened and a melted mass rushed up, which when cooled, formed this granite range that is said to extend eastward across the desert in a chain of

Along the Nile with General Grant

hills, sometimes a thousand feet high, nearly to the Red Sea. Its appearance on the surface is that of rounded irregular masses, blacked and sometimes glassy, from the heat of the sun, like the stone of the desert. We saw one very large obelisk partly quarried and abandoned, probably on account of an imperfection in the stone. From the appearance of the rock it was obvious that very large, long blocks were obtained with much difficulty; and it is probable that the size of the statues and other monuments of the Egyptian period of colossal works was only limited by the size of the blocks of perfect stone that could be obtained.

Different opinions have been advanced as to the manner of quarrying large blocks in the earlier epochs and the means of their transportation. The theory has been quite frequently advanced that holes were made along a prescribed line into which wooden wedges were driven. These on being wet, expanded, and cleaving the rock, produced a comparatively regular seam. This method might have been used in layers of stratified rock, or in detached blocks of granite. But the large granite blocks for statues, obelisks and columns were not quarried in this manner. The unfinished obelisk is only partly detached from the living rock. The manner of quarrying is readily seen from the work. It was by dressing the top of the

Quarries of Silsileh and Assuân

rock down to an even surface, and cutting channels on either side, one of these channels being made of sufficient depth and width to permit of cutting on the underside of the block. This work was effected with pick and chisel. Thus the block was procured by cutting all around it. The pick is frequently used in modern quarries in cutting channels. The same method was employed in quarrying the massive blocks at Baalbek and the smaller ones at the mouth of the Dog-River in Syria. At Silsileh the walls of sandstone in some places were left in benches, so that the workmen could pass from one story to another by stairs. In other places the wall was cut perpendicularly to the height of fifty feet. The blocks were quarried as nearly as possible in the form required. Their lateral faces were not always parallel. For example, the upper part of a block for a monolith calyx-capital would require twice the diameter of the lower. The manner and means of quarrying this sandstone is shown by the marks of the tools on the walls and the drafts of those who laid out the work. The form of the block was marked with red paint on the face of the wall, and the channels on the other three sides, perpendicular or oblique, cut with long iron or bronze chisels with blows of the hammer. Afterwards the block could be raised from its natural bed by wedges, or if necessary, easily split horizontally,

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parallel with the grain of the strata. The quarries of Silsileh were on the banks of the river and the stone was easily conveyed to the barges and taken to its destination. Where the quarries were some distance from the river, as at Turra, canals were cut as near to the mountain as possible, and the stone drawn by men, or oxen, on sledges, or with ropes from the quarry to the boat.

The ancient name of Assuân was Syene, from which came our word syenite. The rock found here is of similar character and appearance, but its component parts are not always the same. It is principally granite, being composed of felspar, quartz and mica. In some places there is added a small amount of hornblende, the mica, nearly, or wholly disappearing. It is then generally known as syenite. The mica is of different colors, yellow, pink, brown, black. The pleasing pink, or reddish hue, which characterizes all of this granitic and syenitic formation, is produced by the rose-colored felspar. Some of the rock is very fine grained, compact and hard.

On leaving the vicinity of the unfinished obelisk, we rode three fourths of an hour over the sandy plain. There were many blocks of granite and a few ancient tombs and rock-inscriptions. On our right, continuing most of the way, was an ancient wall of sun-dried brick, in places ten and twelve feet high. Its age and use has not been



Island of Philae, Inundated Large Portion of Year by New Dam.

Quarries of Silsileh and Assuân

definitely determined. It has been suggested that it was built as a protection against drifting sands, also that it was a part of a system of fortifications. It is only about six feet thick and may have been a limit beyond which the slaves working in the quarries were not permitted to pass. In the busy building period of the eighteenth, nineteenth and twentieth dynasties, these quarries and the plain must have contained an army of workmen. As General Grant saw it, it was most desolate. It has lately again been the scene of great activity. Large numbers of workmen were employed in building the great dam for the purpose of storing water for use in irrigation during the season of the low Nile. After a silence of over fifteen hundred years, the hammers of a multitude of stone-cutters were again heard, mingling their sounds with that of the rushing waters of the "Life-giving Nile."

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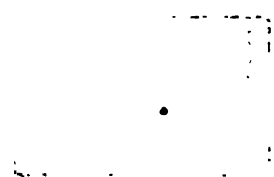
CHAPTER XII

THE ISLANDS OF PHILAE AND ELEPHANTINE

JUST above the cataract, the river broadened to the east a mile and a half, or had branches coming from that direction, surrounding a number of small and one very large island. We came suddenly out from a series of rocky formations upon the eastern branch which passed around the small historic island of Philae. This island, only about 1,200 feet long by 400 broad, has ever been the delight of the traveler. It is covered with temples, beautiful in their ruins. Thousands, coming from all parts of the civilized world, annually visit their ancient shrines. The island is set in smooth waters, reflecting from their bosom the images of its loftier monuments. It was sufficiently elevated to insure it against inundation, although its oldest existing monument is the scanty remains of a temple of Isis, built by Nektanebo II., said to have been swept away by a flood soon after its erection. The eighteen years' reign of Nektanebo, commenced only thirty years



Kiosk, Island of Philae.



Islands of Philae and Elephantine

before the conquest of Alexander the Great, was ended by the invasion of the Persians under their cruelest and most bloodthirsty monarch, Artaxerxes III., Ochus. He pillaged and defiled the temples and slaughtered the more prominent inhabitants. The ruins do not therefore come to us from the old Egyptians, Nektanebo being the last of the Pharaohs. The other ruins are Greco-Roman. The rebuilding of the temple of Isis, or one to take the place of that of Nektanebo, was commenced by Ptolemy II., Philadelphus. The work, continued by the Ptolemies and Cæsars for nearly four hundred years, was never fully completed. In the beauty of its architecture and finish it is the gem of Egypt.

The first view that greets the traveler on approaching the island from the north, is its beautiful kiosk. Further to the right is the great pylon of the temple of Isis. The portal belonged to the old temple of Nektanebo, the towers being Ptolemaic. The ruins were surrounded with palm-trees and a luxuriant foliage of tropical plants and shrubs. In the distance were the yellow desert mountains. It was a delightful picture and made an indelible impression even upon the visitor who came with the highest ideals of beauty.

We crossed to the island in a boat that had been provided for the occasion. General and Mrs. Grant and their party passed through the temples,

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listening to the explanation given by our Egyptologist.

Isis was the goddess of Philae. Her worship was continued here long after the beginning of the Christian period. It was the last Egyptian stronghold and refuge of the old religion. Nektanebo, on the invasion of the Persians, fled to Ethiopia. From the First Cataract southward, Isis-worship was continued when Egypt had become wholly Christianized, and even the temple of Isis at Philae was not wholly closed to the worship of her devotees till the beginning of the sixth century. There were a number of other small temples on the island, all of which passed to the possession of the converts to the new religion. The walls were covered with plaster to conceal the heathen gods and the old temples became the seats of Christian worship. Before the Mohammedan conquest, and the forcible conversion of the people to that faith, several other churches were built on the island. It became the residence of a Christian bishop.

After the visit of General Grant, the temples were cleared of their accumulations and many interesting discoveries made. But as they related to a period of which we already had a fairly good written history, they were of less importance than the recent discoveries relating to the earlier Pharaohs.



Colonnade of Temple of Isis, Outer Court, Philae.



Islands of Philae and Elephantine

To the west of Philae is the island of Bigeh, which became a holy place and attracted many pilgrims at an early date. It has the ruins of a Ptolemaic temple dedicated to Hathor and numerous rock inscriptions. The oldest being of the twelfth dynasty gives us the names of the governors and other high officials of the then Egyptian province of Kush, later known as Ethiopia.

Among the rapids of Assuân, above and below, there are over twenty islands, originally masses of rock, now partly covered with soil. On the rocks, in the beds of the river, on its banks, and on all of these islands, there are numerous hieroglyphic inscriptions perhaps a thousand or more. One island contains over two hundred. They are the ancient registers of famous travelers at this halting place on the line between Egypt and Nubia. Kings, princes, every high functionary, military or civil, that passed the cataract, was desirous of informing all who came after him, of his rank and exploits. They have thus left us much information of historical importance.

We were taken from the island of Philae across the river to the west bank, and down to the cataract. This historic phenomenon, the wonder and admiration of ancient travelers, was a disappointment to the General and the members of his party. There was a gorge two hundred feet long in which the fall of the water was about seven feet. In

Along the Nile with General Grant

appearance the descent was much greater. The waters of the mighty river rushed through the comparatively narrow defile with great force, the partly submerged and projecting masses of rock producing whirlpools and counter-currents that appeared excessively dangerous for the passage of boats, taken down by Arab pilots. The noise of the foaming waters dashing along their rocky beds, the high banks of glossy granite, the desolation and weirdness of the surrounding deserts, made the scene more than picturesque, not wanting even in certain features of grandeur. But there was little of those awe-inspiring elements, bordering on the sublime, that characterize the lofty cataracts of the great rivers of America.

Natives were in waiting to exhibit their amphibious exploits. Mounted on a log, with only their hands as paddles, they pushed out upon the river, descended the cataract with great velocity, coming to the shore below, returned naked, in an incredibly short time to demand their bakshish. Latterly, boats have descended the cataract for the purpose of carrying such travelers as choose to risk the danger for the pleasure of the exciting run from the top of the cataract of Assuân.

Below what was formerly the main cataract there are rapids diminishing in force to Assuân. There the river again assumes its ordinary flow, the whole descent from Assuân to Cairo being

Islands of Philae and Elephantine

only about three hundred feet. The fall of the cataract depended upon the height of the river. At the time of the high Nile, when the waters at Assuân rise on an average nearly fifty feet above low water mark, the cataract disappeared, leaving only rapids. The fall was then extended over so great a distance that with a strong northerly wind boats could sail up against the current.

The beautiful temples of Philae, the most charming group of ancient structures in the world, after having been preserved two thousand years, are now doomed to speedy destruction. The water during the fall and winter, set back by the new dam, floods the whole island and covers the colonnades of the temples to more than half the height of the columns. As the waters recede the island is still beautiful, but its temples within a brief period will be only shapeless masses of ruins. These sacred, classic monuments are to be sacrificed to utilitarian purposes. As the sacrifice is to be made we will hope that the benefits will be, at least in a goodly degree, commensurate with the expectations which were the foundations of the policy leading to the building of the dam.

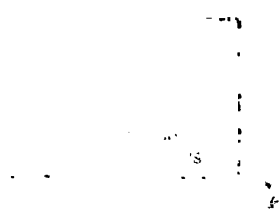
The following day the General visited the island of Elephantine. It is a long narrow island more than twice as large as Philae. The northern part was of rich, alluvial soil, covered with the usual

Along the Nile with General Grant

winter crops, irrigated by water raised from the river. Date and dom-palms and the acacia lent their refreshing shade. The air was clear, dry and invigorating. Several dhahabiyehs of travelers, seeking pleasure or health, were moored along the shore. There were few domestic animals. An occasional lazy black Buffalo turned a sâkiyeh, his crumpled horns turned back toward the shoulders. There were cosset lambs, goats, turkeys, and other fowls. Great numbers of pigeons flitted here and there hunting food, or busily gathered mud along the banks for their nests. The feeling as we wandered about amid the luxuriant vegetation, was one of quietness and rest. Had it not been for the miserable mud-huts, the evident poverty of the people, and the squalor of the children, we might have concluded that we had already found the lost paradise. The inhabitants were Nubians. It is here that they are best seen in their real native character, habits and dress. Of the last, little can be said. The women, although nearly devoid of clothing, wore necklaces, large earrings, and bracelets on their arms and ankles. These, sometimes of silver, constitute the whole family wealth. Generally they are of less costly material. Often, among the Egyptian fellâhîn, the women have very heavy gold bracelets, heirlooms to which, even in the most extreme poverty, they cling with unyielding tenacity.



Types of Bisharins, Nubia.



Islands of Philae and Elephantine

The Nubian men wear their jet-black, loosely curled, or matted hair very long, giving them a wild, crazy appearance. The women arrange theirs in broad plaits, making it smooth and glossy by a free use of oils or other unctuous substances. We entered some of their mud-huts. In a small room with a ground floor, I noticed a wooden pillow like those of the ancient Egyptians. A youth, on being questioned as to its use, immediately lay down on the ground and, placing it under his neck and head, showed us how very comfortable it was. "Good, much good," he said in his Nubian dialect which Hassan translated first into Arab and then into English. Here was the simplicity of nature. The ground and a wooden pillow were luxuries. All that was needed for the utmost comfort of the lodger was a coarse blanket.

The south end of the island was covered with mounds, the remains of the ancient city of Abû. Originally this was the principal city at the cataract, the one near the site of the present Assuân being of secondary importance. Its situation on the island rendered it easy of defense against the sudden incursions of the desert tribes that have frequently been troublesome from the earliest historic period. It was very early an important fortified town, and, under the reigns of the Ptolemies and Cæsars, a well garrisoned military station. We know little of the temples that were erected

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by the early princes who dwelt on the island and commanded the approach to Egypt, the gates of Nubia. Their temples were from time to time replaced, or restored, for two thousand years, until the reigns of Amenophis II. and III. Then after long neglect an attempt was made to restore the town to its ancient grandeur and importance. The latter of these two kings restored the ancient walls and erected two new temples. Again, after the lapse of another thousand years, the Ptolemies and Cæsars restored and added to the ancient temples of which to-day there remain only broken walls and scattered ruins. The temples erected by Amenophis were standing up to 1822. They were destroyed to obtain stone for the building of barracks and magazines at Assuân.

The earliest feudal lords, or princes, of Elephantine of whom we have any definite knowledge, were of the sixth dynasty. This takes us back over five thousand years.

On the west side of the Nile, nearly opposite the lower end of the island, is a long double stairway, two parallel flights of stairs with an inclined plain between them, leading up to an artificial plateau on the side of the hill. Here some of the princes, of the earliest periods of which we have any definite history, cut their tombs, making passages into the sandstone eighty and a hundred feet.

The sarcophagi and heavy statues were drawn

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up the inclined plain between the two flights of stairs. The funeral cortege crossed the river in boats. The mummy was carried up the long stairway and placed in its everlasting abode. On the walls of the passages to these tombs and those of the chapels at their entrances are the portraits and records of the most noteworthy events, in the lives of their occupants. They have not failed to boast of all their good deeds. Still from these records, we learn of the importance of the city of Abû at this remote period; of the expeditions, mercantile and military, fitted out by the princes for the upper Nile, the oases and the Red Sea; of their triumphal return, bringing ivory, ostrich-feathers, gum arabic and other articles, such as are still brought from these countries. As far back as we have any record merchants and explorers carried into Central Africa clothes, cheap cutlery, beads, and a variety of trinkets to be used as personal ornaments.

Through traffic and pillaging raids these local rulers became wealthy at an early date, enabling them to play an important rôle in the affairs of Upper Egypt. In any expedition to the south their powerful support became a leading factor. The quarries at Assuân must have been worked largely under their supervision.

As the border town with its fortress, beyond which were only barbarians, or unexplored and

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inaccessible deserts, Abû became and remained till the time of the Romans an important military station. Its old cut stone quay, five hundred feet long, fifty feet above low-water mark still remains. Its lower part was the work of ancient Egyptians, the upper of the Ptolemies, who used, in its construction, stone taken from the ruins of edifices of the Thûtmosis, Amenophis and Ramses.

The most important and interesting monument that remained on the island was the Nilometer which was in use at a very early date. It is a well of cut stone, down which you pass by a stairway of ninety steps to a gate opening below the lowest low-water mark of the Nile. The water entering at this gate stood in the well at the height of the river. On the wall is the ancient, as well as modern scale of measurement. Among the inscriptions remaining were those recording the rises of the Nile that were considered extraordinary; one in the reign of Augustus Cæsar, another in that of Septimius Severus. After being filled with the silt of the Nile and remaining a thousand years unused, it was cleaned by the order of the Khedive Ismail Pasha and employed as in ancient times to register the rise of the river. The rise commences several days earlier at Assuân than at Cairo. Early information is of the greatest importance to those who have the care of the canals and dikes in Lower Egypt, especially in

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cases of unusually high water. Formerly a small chapel stood over the Nilometer, dedicated to the Nile god, Hapi, described in the old inscriptions as "Father of the gods, lord of sustenance, who causes food to grow, covers the two lands of Egypt with his products, who gives life, banishes want, and fills the store houses to overflowing."

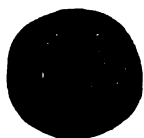
In passing a hut while wandering among the old ruins, we were shown by the occupants a number of copper coins, which were offered for sale. They were clean, bright and new in appearance, as if just from the mint.

The other members of the party, glancing at them and thinking that they were really new, passed on. I remained to make a more careful examination. Noticing that there were coins of different Roman emperors, of the *base epoque*, Diocletian, Galerius, Maximin, Lucinius, Constantine and others, and that those with identical inscriptions were not stamped in the same dies, I knew that they were genuine ancient coins. After the usual amount of bargaining, always necessary in the orient, I bought them. Immediately a few more were brought out, which I also bought, and this was continued until I had over a hundred, when the supply seemed to be exhausted. On an examination at Cairo, I found I had about forty different coins, the others being duplicates, but no two were made with the same dies.

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When coins were made by hand, so many persons were employed, working separately and with different dies, that in the comparatively few ancient coins that have come to us, it is very rarely that two are found stamped with the same instruments. The portraits in relief of the Roman emperors, whether the coins were made in Britannia, Gaul, Italy, Egypt, or any other part of the great Roman empire, are quickly recognized by the expert, although no two of the many thousands are exactly alike.

Some of the coins bought on this occasion were comparatively rare. They are now in the Metropolitan Museum of Art in New York. They were probably used in paying the Roman soldiers at this station and buried by the owner. They had been found in removing the débris of the ancient city to enrich the soil at the other end of the island. Their brightness was owing to the absence of moisture and the chemical conditions of the elements in which they were buried. Exposed to the air they soon were of the dark brown color of other old copper coins. Having no banks, or other safe places of deposit, ancient possessors of coin usually buried them, sometimes in sacks, sometimes in jars. Pestilence and war had numerous victims. Many owners never returned to repossess their treasures. Sometimes they were hidden in ancient tombs; often in the



PHILIP II



*ALEXANDER
THE GREAT*



*ALEXANDER
AEGUS*



ARSENOË II



PTOLEMY III



CLEOPATRA I



*CLEOPATRIA
VII*



HADRIAN



FAUSTINA



SABINA



ANTINOÛS

Gold, Silver and Bronze Coins Found in Egypt.
From Farman Collection in the Metropolitan Museum of Art, New York.



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accumulations of old towns. Gold, silver and copper coins are found in nearly the same condition in which they were buried, when not exposed to moisture. In Lower Egypt those of silver and copper are often too corroded to be recognizable and sometimes solidified into a mass of the form of the urn or sack in which they were buried.

In the desert on the west side, a half hour's walk from the river, is a very large and well preserved Coptic monastery, believed to have belonged to the earliest Christian period. It furnishes a type of the primitive convents. It is surrounded by a very thick, high wall, forming a rampart crowned with parapets. Within the walls of this ancient religious fortress are the main building of two stories with long halls having cells on either side and constituting the cloister, a church, chapels, crypts cut in the rock, store houses, ovens, a mill, and other buildings.

The monks seem to have been well prepared for a long siege to which they were at any time liable from the Beduins of the desert. Although abandoned by the monks five hundred years ago, becoming the haunt of the jackal and hyena, there are still in the cloister, church and rock crypts, curious and fairly well preserved early Christian paintings. All the constructions are interesting examples of architecture. For nearly

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a thousand years this was the desert home of successive brotherhoods of well meaning, pious, but bigoted and misdirected devotees of Christianity. General Grant was compelled to forego a visit to this interesting place, which would have necessitated an additional day at Assuân.

The little time that remained was devoted to the modern town, its heterogeneous inhabitants and bazaars, filled with the products of Central Africa. Ostrich-feathers in considerable numbers, horns of rare desert animals, leopard skins, arms, and native personal ornaments were bought. No one of the party was able to resist the temptation of taking away some souvenir of the visit to the southern boundary of the land of the Pharaohs, where it was once believed the Nile was born, flowing from fathomless gulfs amid the rocks of the cataract.

The first stop on the return trip was at Kom Ombo, on the east bank of the river, twenty-six miles below Assuân. At this point, the desert comes to the river. The old town and its surrounding walls were buried in the sand, which also covered so large a part of its vast and well preserved temple, that its grandeur was then unknown, and scarcely suspected even by Egyptologists. The rear of the temple was completely buried. In the front part the sand had accumulated up to a level with the capitals of the great

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columns of its hypostyle hall. It was not till fifteen years later, in 1893, that excavations were made. Then the complete temple and all its fine reliefs and beautiful and well preserved coloring were brought to view.

It stands on an elevation fifty feet above the river, which at this point has washed away the bank and destroyed a part of its lofty pylon. Notwithstanding this fact it is now one of the most striking and impressive monuments on the banks of the Nile. There is a certain fascination in a half buried ruin. It is probable that the General and Mrs. Grant received quite as much pleasure in viewing the great pylon, the beautiful floral and palm-capitals of the columns of the great hall, the finely decorated ceilings, and the interesting astronomical figures then in view, supplying the rest with their imaginations, as they would have received from seeing the whole temple.

The present temple, like those of Dendera, Esneh, Edfu and Philae, belongs to the Ptolemaic and Roman periods. It took the place of an older one restored, or rebuilt by Thûtmosis III. and Hatshepsu. These sites of ancient temples seem to have become sacred in the prehistoric ages, during the long legendary reign of the gods.

The temple of Kom Ombo is peculiar in that it was dedicated to two hostile gods, Haroêris, a form of Horus, and Sebek, a form of Set, represented

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by the crocodile, and during the later dynasties known as Typhon. Sebek or Sovkû means translated, "Crocodile-god."

Instead of one sanctuary in the center of the rear of the temple, with one series of portals leading to it through the center of the great pylon, the court, the great and small halls and vestibules, there were two sanctuaries, side by side, and two parallel series of portals, seven of each, leading to them.

By this arrangement the ceremonies connected with the worship of the two gods, each of whom had his priests and devotees, could be simultaneously conducted. We are not informed whether Ptolemaic and Roman soldiers were stationed in the temple to prevent these religious sects from violently attacking each other, as Moslem soldiers are in the church of the Holy Sepulcher at Jerusalem to prevent fighting between the different Christian sects who have certain parts of the church allotted to their exclusive use and services. We do not know that the war commenced in the unknown past by these two gods was continued by their earthly adherents from the dawn of civilization until the Christian religion took the place of the ancient Egyptian.

In some of the nomes the worship of Sebek, the crocodile-god, was continued, and to his adherents the crocodile was a sacred animal. In other



Bas-Relief, Kom Ombo.

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nomes where Horus was worshiped, Set, or Typhon, represented by the crocodile, was associated with all that was vile and unclean, as one of the monsters that lay in wait for the "Sungod," Ra, as he sailed the heavenly ocean.

His followers were despised, treated with contempt, their sacred animals abominated and killed. This led to riots and civil wars, which were as cruel and sanguinary as the religious wars between the different Christian sects that have been witnessed in Europe during comparatively recent periods.

Ombos was one of the principal cities of the southern nome of Egypt, which included the cataract. Under the Romans it was the capital of the nome. This locality was peculiarly the home of the crocodile, and its worship, as in the Fayûm, could not be suppressed. It was a part of the ancient religion, and its adherents, though despised and persecuted, maintained their obstinate fidelity to their chosen god.

The adherents of Horus, the Osirus-worshippers, were the numerous and popular religious party in the adjoining nomes, and perhaps at Ombos, and had sufficient influence with the governing powers to obtain for their worship a half of the temple. There seems to have been no division wall separating the parts allotted to each sect, as was the case in the division between the catholics and

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protestants, of an old church at Heidelberg, Germany.

The ancient theologians of the party of Horus, zealous in their calling, and jealous of the local powers of their opponents, undertook to counteract the evil and corrupting influences of the wicked followers of Typhon. In thus establishing themselves in the temple, they obtained an opportunity of watching without restraint all the acts of their rivals and of exerting upon them any influence in their power.

The Tombs of the Kings

CHAPTER XIII

THE TOMBS OF THE KINGS

THE steamer stopped the following day at Luxor when a number of the party made another visit to the temple of Karnak.

The next morning an excursion was made to the Tombs of the Kings and the temple of Dêr el-Bahri on the west side of the river. The former are regarded by many as the most interesting objects of antiquity in Egypt. It was to be a long and tiresome day's excursion. At an early hour the steamer dropped down the river about three miles. We landed in a small boat on the west bank nearly opposite the entrance to the valley leading to the royal tombs. Donkeys, sent on in advance, were in waiting. Our party was soon crossing the low deserts near the river. We made a short halt at the temple of Kurna. This was once a magnificent structure over five hundred feet long, and in its grandeur and artistic finish well worthy of its great builder, the "son of the sun," Seti I., who dedicated it to his father Ramesses I. Over two thirds of the temple was utterly

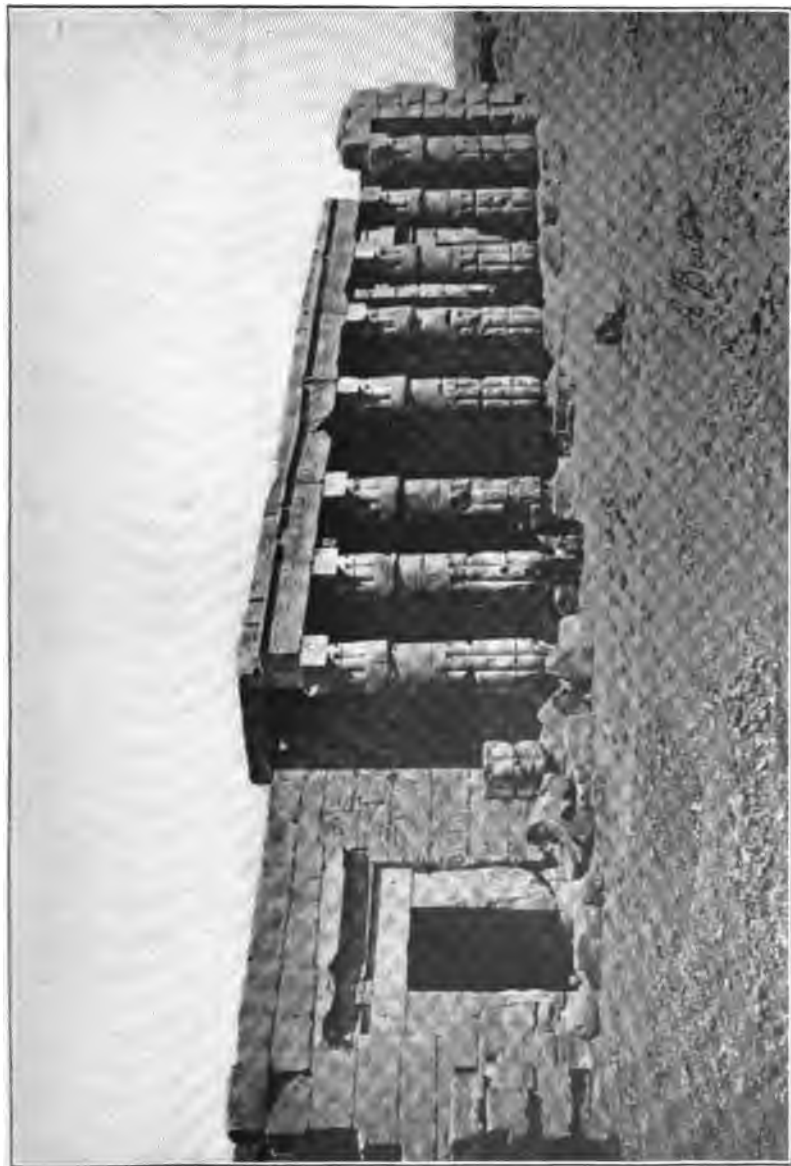
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destroyed, a portion of the remaining part sadly ruined. Enough remained to attest its beauty and imposing splendor in the days of the great rulers of the nineteenth dynasty. Its decorations were mostly by Seti I. They were completed by his son Ramses II. The pictorial and hieroglyphic representations were well executed, the subjects being of the same character as those generally found in other royal mortuary temples.

Continuing across the desert, leaving Drah Abu'l Neggah with its numerous ancient tombs on our left, we entered a deep winding gorge and soon found ourselves in a narrow path with precipitous mountains of naked rock on either side. They were sunbaked to a brownish-yellow color and of weird forms, such as I have never seen elsewhere, having something of the appearance of recent volcanic formations.

There was no life, animal nor vegetable. Even our party with its accompaniment of Arabs filed along the rough path in solemn silence. No place could be more desolate than this deep, narrow desert valley. The sun poured upon us its rays, their heat doubly intensified by the reflections from the rocky masses all around and above us. It seemed a long three miles to the "Gates of the Kings."

Bîbân el-Mulûk was a short valley opening into that by which we had come. Originally it was a



Temple of Seti I. (Sethos), Kurna, Thebes.



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basin entered only by mountain paths, but when it had been chosen for a royal burying-place some one of those powerful monarchs, accustomed to great works, cut a passage through the rocks about eight hundred feet long and one hundred feet deep, connecting it with the main valley. The passage was narrow, at its lower end, a mere gateway. Perhaps in ancient times there were gates at this point, shutting out all but those specially authorized to enter. Hence the name given to the valley Bîbân el-Mulûk, "Gates of the Kings," which has come down to us, and by which it is still known to the natives.

The ancient Egyptians always made their tombs in the desert, in its sands, on its plateaux, in its mountains. With the advent of the Hyksos, or Shepherd Kings, the building of pyramids for royal tombs, which had been the custom nearly two thousand years, was discontinued. On the rise of the power of the Theban princes, they at first constructed their tombs at Draḥ Abu'l Neggah, in the eastern part of the great amphitheatrical necropolis that has been mentioned. These had connected with them the mastaba, with its pyramidal top, giving them the appearance in the distance of pyramids, but they could not be classed with these monuments.

The Hyksos after their long reign were expelled by Amosis. The supremacy of the Theban dy-

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nasty extended over the whole of Egypt. The government again centralized. But there was no return to the ancient customs of building great pyramid-mausoleums. The building of royal tombs at Drah Abu'l Neggah soon ceased, Amenophis I. being the last king to locate his tomb in that vicinity. His successor, Thûtmosis I. (B. C. 1600), sought a more retired place and was the first to select for his final abode the lonely and majestic valley now known as Bîbân el-Mulûk, and the first king to have his tomb cut in the rock of the mountain. At the east of this valley was a low mountain somewhat resembling in appearance the Step-Pyramid. It was perhaps this that suggested the place for a royal tomb. The mountains were nature's pyramids, grander than those of Gîzeh, and Sakkâra, ready built, awaiting the piercing of the passages, and the cutting of the sarcophagus-vaults.

The modest sepulcher of Thûtmosis I., the smallest of all the known royal tombs, was at the head of this valley. It was not discovered until April, 1899. Those of Thûtmosis III. and Amenophis II. were discovered in 1898. That of Seti I., of a period two hundred years later, was the oldest tomb, previously known, located at this place.

From the time of Thûtmosis I. most of his successors of the XVIIIth, XIXth and XXth dynasties had their sepulchers hewn in the rock of the

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mountains surrounding this narrow valley of not more than a quarter of a mile in length. And what a line of great monarchs once lay buried in this royal necropolis ; the Thûtmosis, Ramses I., his son Seti I. (Sethos), his grandson, Ramses II., the Great, (Sesostris), Minephtah, and a long line of subsequent Ramses.

In the time of the Ptolemies there were forty-seven of these tombs known, of which forty were considered worthy of a visit. This probably included the small number in the western valley. Their location afterwards became unknown, and it was not until the early part of the last century that any of them were rediscovered. The number, now known, is about thirty. Others will probably soon be added. This desert valley, separated by the mountains from the habitations of the living, was chosen by these monarchs, descendants of the gods, as the most fitting place for their dwelling after death, where, through successive centuries, they might rest disturbed by no sound from the outer world, ready at all times for the return of the soul after its perilous migrations in the nether world.

They prepared their tombs during their lifetime. After their death some of them were worshipped as gods, and the maintenance of the special cult, of which they became the objects, was the duty of the priests of Ammon. They protected

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their tombs and conducted appropriate ceremonies in their mortuary temples.

In the case of the more celebrated kings this religious devotion continued for many generations, as long as the old religion retained its vitality. To it we are indebted for the preservation of the mummies of the most distinguished of the Pharaohs.

In their devotion there was something more than in that of the ancestral worship of India and China. It was a fervent, religious sentiment that actuated the Theban priests in the preservation of the remains of their deceased kings. This was for them a part of their religion, a duty as obligatory as the worship by any people of the deity in whom they believe.

We entered several of these royal tombs. With candles and calcium lights we were enabled to view their elaborate decorations, and by the aid of Brugsch Bey's occasional interpretation of the hieroglyphs and explanations, to understand the general purport and purpose of the pictorial scenes. Although no two are alike, either in form or dimensions, they are constructed on the same general plan.

They are simply tombs similar to those in the pyramids. They have long corridors or passages, and vaults or chambers, for the sarcophagi. Instead of building vast pyramidal monuments, in which the mummy chambers were reached by



Mummy of Seti I. (Sethos).



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long passages, the Theban kings cut these passages and chambers in the rock of the mountain. There are no mortuary chapels closely connected with these tombs for the family and friends to assemble and present their offerings and the priests to perform their ceremonies. These are only in the mastaba of an earlier date and the numerous tombs in the necropolis of Thebes. The mortuary chapels of the kings were the great temples, some of which have been mentioned; Kurna for Ramses I. and his son Seti I., the Ramesseum for Ramses II., Medínet Habu for Ramses III.

A brief description of the tomb of Seti I. will be sufficient to give an impression of the general form and character of all the tombs of Bîbân el-Mulûk. Turning to the left in ascending the valley we entered this tomb by a very steep flight of steps, descending twenty-five feet. Here we passed through a doorway into a descending corridor; thence by a succession of broad high corridors, flights of stairs and large halls with ceilings supported by columns to the tomb-chamber. This was twenty-six feet wide by thirty long with a high vaulted ceiling. Near its center was found, on the opening of the tomb in 1817, the empty sarcophagus of Seti I. There was a large hall beyond this chamber and another on the left side. There were also small rooms connected with the large ones. The length of the

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corridors and halls to the place of the sarcophagus was three hundred and twenty feet, and the perpendicular descent ninety feet. But this was not originally intended to be the end. From the rear center of the vaulted chamber, a stairway descended to a succession of unfinished corridors leading into the mountain nearly two hundred feet, and descending another ninety feet. This would make the whole length of the tomb over five hundred feet, and the descent one hundred and eighty. The work is supposed to have been interrupted by the death of the king. As soon as the process of embalming was completed and the body placed in its last dwelling place, it was necessary that the tomb be closed and left to the occupancy of the deceased and his double. At the ends of the different corridors, and at the entrances of all the chambers, were large doorways through which the heavy sarcophagus might be taken.

The corridors, stairways and rooms, including the ceilings, from the entrance to, and including the vaulted chamber, were completely covered with figures. They were scenes relating to the journey of the soul in the lower world, and hieroglyphic writing cut in relief on the walls of natural rock, and painted in vivid, but harmonious colors. When the tomb was opened by its discoverer, Belzoni, these colors

The Tombs of the Kings

were as fresh as when the work was finished and the tomb closed more than three thousand years before. During nearly a century, in which it has been visited by many thousands of travelers, the smoke of candles and the torches formerly used have slightly diminished their brilliancy. But they are still bright and beautiful. The work in this tomb is among the finest specimens of Egyptian art. It is all in bold bas-relief. The designs are marvelous in correctness and grace and almost faultless in execution. To the ordinary and hurried observer the appearance is not materially different from that of the other royal tombs. But in the latter the bas-reliefs are in stucco. After the time of Minephtah, there was through all the remaining Ramessean period a gradual, but marked, decline in art.

On entering the tomb, Brugsch Bey commenced his explanations. The tomb was the habitation, the home of the deceased, and his double. As soon as the mummy was deposited the tomb was walled up at the foot of the entrance stairway, which was filled with blocks, and chippings of stone, and covered with sand, hiding the place and leaving the valley and foot of the mountain, as nearly as possible in its original condition.

“The double (ka) of the deceased was a second model of the body, of a substance less dense than the corporeal matter, a form of the individual,

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with color, but aerial, reproducing the person, feature for feature, infant if it was an infant, woman, if it was a woman, man, if it was a man. The double was born with the person, was his guardian spirit, and never left him during life, and after death remained with him, never leaving the tomb, continuing to protect the body and minister to its wants, and for this purpose having the free range of the corridors, and the mortuary chapel, being present in the latter, an invisible body, to receive the offerings of relatives and friends, and attend the rights celebrated by the priests. The soul (*ba*) accompanied by the *khon*, a parcel of flame detached from the divine fire, left the tomb to follow the gods, continually returning as a traveler, who reenters his home after an absence."

"The tomb was thus the home, the eternal home of the dead. The plan on which it was constructed faithfully corresponded with the religious conception of the future existence, and the manner in which that existence was occupied in the other world. It was not only the home of the earthly body and its double, but contained the private apartments of the soul, where no one living could enter without sacrilege after the day of interment. During the day the pure soul could leave its dwelling at pleasure without risk of any serious danger. At night it traveled in the boat of the sun through the regions under the world,

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along a river roofed over, as the sky roofs the earth, and divided into twelve parts, separated by great gates, the whole route being beset with snares and perils. During twelve hours the divine fleet sailed along dark passages where genii, some hostile, others friendly, now compelled it to halt, now aided it to overcome the obstacles of the voyage. From point to point a gate guarded by a gigantic serpent opened before it, and gave it access to an immense space filled with flame and smoke, with monsters, hideous figures and executioners, who tormented the damned. Afterwards the passages again became narrow and obscure, and the struggle with evil spirits recommences in the depths of blinding darkness. At midnight the rise towards the surface of the earth commenced. In the morning the sun, having attained the extreme limits of the dark regions, rises in the east to give light to a new day. The tombs were constructed on the same models as the passages in the infernal world. They had their passage, their gates (doors) their vaulted halls that entered deep into the heart of the mountain. The object was to leave the double free enjoyment of the new dwelling, and to introduce the soul into the midst of the divinities of the cycle of the sun and of Orisis, and to guide it through the labyrinths of the infernal regions."

In the earlier periods the priests of Memphis

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gave the necessary instructions to the soul for its perilous voyage by inscriptions on the inner walls of the tomb. The Theban priests, further advanced, not only had the necessary citations from their sacred books inscribed on the walls of the tombs, but illustrated the whole journey with appropriate scenes, which with the citations made an illustrated narrative of all the information necessary to guide the soul in its nightly voyages with the sun through the realms of darkness in the nether world. There was a complete series of these illustrations running through the whole tomb. The boats, the gods, the serpents, the demons, and all the other scenes of the voyage were fully delineated.

When the tomb of Seti I. was first opened there was a pit at the place of the small chamber just in front of the first hall. This pit was afterwards filled. To those who first entered this appeared to be the end of the tomb. The doorway leading to the hall was closed with a large stone, which, with the adjoining wall, was so neatly covered with the pictorial scenes, corresponding with the rest of the chamber, that at first no indication of a doorway was seen, and it was only discovered by the hollow sound produced by striking the wall.

Some of the royal tombs were longer and had higher and broader corridors than that of Seti I.



Mummy of Ramses II.

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They generally entered the mountain with less descent, having declining corridors and only very short stairways. The largest of all the tombs at Thebes was that of Peteamenope, on the other side of the mountain. He was not a royal personage and the exact period in which he lived is unknown. From the style of the work he is believed to have been a high official of the XXVIth dynasty. The tomb is over eight hundred and fifty feet long and a real labyrinth of passages, arched porches, pits great and small and chambers all cut in the rock of the mountain. The first court is seventy-six feet by one hundred and three. The one adjoining is fifty-three feet by sixty-seven. The first hall in the depths of the mountain is thirty-seven feet by fifty-three. The next is fifty-two feet square. There are many small chambers and concealed passages. All the walls of this immense catacomb are finished and decorated with the greatest care, even in the smallest details. They are covered with reliefs and inscriptions, relating to the future life. It is difficult to estimate the amount of thought and labor bestowed by this Egyptian Croesus upon his last dwelling place.

During the reign of the Ramses of the twentieth dynasty, the wealth and power of the priests had continually increased. Under Ramses XII. the first prophet of Ammon became the real ruler of Egypt. On the death of this king, Herihor, then

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the first prophet, boldly added to his priestly dignities those of the crown, forming an absolute theocracy of Ammon-Ra, the "King of the gods."

This sacerdotal usurpation soon aroused the opposition in the Delta of other priestly orders who refused to acknowledge Ammon as superior to their favorite gods. The animosities between the religious orders had only slumbered or been held in check by the powerful sovereigns since the religious wars, carried on for a hundred and fifty years, resulting in the expulsion of the Hyksos and in the establishment of the supremacy of the adherents of Ammon. The war thus recommenced by the ambition of the priests was destined to continue through several reigns. It resulted in the overthrow of the Theban hierarchy.

During these religious wars, the powers of the usurped government at Thebes constantly became weaker. Popular disorders, thefts and robberies were frequent. The numerous objects placed in the royal tombs for the use of the deceased, his double and soul, were of great value, as shown by the contents of the few princely and royal tombs that have recently been opened for the first time. The robbery of tombs became frequent. Even the sacred bodies of the kings were no longer secure against sacrilege, and became the subjects of much pious solicitude on the part of their devoted guardian priests.

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With all the care that had been taken to conceal the entrance to the tombs, and the additional precautions, as in the Great Pyramid and the tomb of Seti I., to mislead the intruder, there was no longer any security, even in the royal tombs, against bold robbers. Some of the additional precautions taken by the priests appear by the discoveries at Dêr el-Bahri.

In 1881 a most important discovery was made in a tomb near the temple of Dêr el-Bahri, at the foot of the mountains bordering the necropolis of Thebes on the west. It was a rock tomb, similar in construction to others in that vicinity, constructed and used for the repose of the mummies of the high priests, after the usurpation of Herihor. In a cove in the mountains, two hundred feet above the cultivated land of the valley of the Nile, a perpendicular shaft six feet square had been sunk in the rock thirty-eight feet. From its bottom, a slightly declining shaft, six feet high and four and a half feet wide, led to the west thirty-five feet, and then turned abruptly to the north, for one hundred feet.

After descending several high steps, cut in the rock, it continued another hundred feet to a chamber twenty-six feet long. Here was one of the most remarkable collections that ever fell to the lot of a discoverer, sarcophagi, mummy cases, and mummies taken from Bîbân el-Mulûk

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and Drah Abu 'l Neggah, boxes of statues, bronzes, vases and other objects piled pell-mell, and hurriedly left in this hiding place. It so happened that Brugsch Bey, our genial hieroglyphic interpreter, three years after our Nile voyage, was the first to enter this tomb, after the secret of its existence had been revealed by one of the Arabs who had discovered it and been for some time profiting by the sale of objects taken from its valuable contents. He descended the perpendicular shaft and followed the long narrow corridors to the mysterious chamber. Imagine his astonishment and delight as, with the dim light of a candle, in the heart of the mountain he crawled over the disordered mass and read on the burial cases the names of Amosis (Aahmes the conqueror of the Hyksos), his wife, Queen Nofritari, his sons, Siamour and Amenophis I. (the latter a great king), Thûtmosis II. and III., Seti I., Ramses II., and others whose mummies and burial cases had been supposed until that moment to have been destroyed at a very early period.

All the greatest of the Pharaohs were included, those known to us in sacred and profane history, and by the wonderful monuments which they erected. In 1891 a similar discovery was made near the same place, cases and mummies of the high priests and prophets, the guardians of the secrets of Ammon, the depositaries of the most



Hypostyle Hall, Temple of Isis, Philae.

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profound mysteries of heaven, the earth and the lower world. Lately there have been other finds among which is said to be the mummy of Mînephtah, Seti II., the supposed Pharaoh of the Exodus.

On the breast of the mummy of Seti I. were the words, "My Lord, Seti Mînephtah, Seti I.," also the following official records.

"In the year VI., the 7th of the second month of Shait, the first prophet of Ammon, Herihor, had the funeral apparel of Seti I. repaired."

"In the year XVI. the 7th of the fourth month of Pirit, of the reign of king Herihor, the body of King Seti I. was taken from his tomb to deposit it in the tomb of the princess Anaphu; that after the operation the priest, whose duty it was to officiate at the religious services of the mummy, testified before the king concerning the condition of the mummy, that the body had not suffered in the transfer."

In the year X., the 11th of the fourth month of Pirit, in the reign of the high priest Pinotem I., King Seti I. was tranferred to the tomb of Amenophis I."

According to the records found in the mummy case of Ramses II., his mummy was taken from his tomb and deposited in that of Seti I. the same year of the repairing of the funeral apparel of the latter, and removed at the same time of that

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of Seti I., in the year X. of Pinotem I., to the tomb of Amenophis I.

As has been stated, Amenophis I. was the last king whose tomb was at Drah Abu'l Neggah. It was surrounded by numerous other tombs, not far from the dwellings of those living on the west side of the river. He was deified after his death, held in great reverence by the people, and regarded as the patron-god of the necropolis of Thebes. There was connected with his tomb a mortuary chapel in which there were ceremonies necessitating the constant attendance of the priests.

For these reasons this tomb was probably considered the safer depository for the royal mummies. Divine honors were also accorded to the mother and wife of Amenophis I.

Herihor lived about three hundred years after Seti I. and Pinotem I. was the second of his sacerdotal successors in royal honors.

After the usurpation of Herihor, Egypt was for a hundred years the theatre of civil wars and revolutions. It lost its foreign provinces and no longer had the slaves nor other means of wealth that came from conquests and tributes. It ceased to build grand temples, and had scarcely the power to protect the mummies of its great rulers, deposited in the tomb of Amenophis I. These were not only the pride and

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glory of the nation, but the objects of sincere religious devotion.

This was the period of the rise of the Jewish Kingdom, of Saul, David and Solomon. Many small tribes and cities of Syria had for centuries paid an annual tribute to Egypt. When they were released from the power of that country, they were subjected to that of these new sacerdotal masters. The tributes paid by them, instead of being expended in the building of the temples and enriching the priests of Ammon, were expended in building the temple and palaces of Solomon, and in supporting the grandeur of his court, of his seven hundred wives and three hundred concubines, and a new organization of priests.

During the period of Egypt's adversity and insecurity it is believed that nearly all the royal mummies were deposited in the sacred tomb of Amenophis I. The official records found with the mummies show that others besides that of Seti I. were examined, and the apparel repaired. But no record has been found of the removal of the mummies to their final hiding place at Dêr el-Bahri, where they were to rest undisturbed until our time. This removal was not till the time of Sheshonq I. (Shishak of the Bible), whose reign commenced a short time previous to the death of Solomon. He was the founder of the twenty-sec-

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ond dynasty. Egypt, after its long period of discord, was again united under his power.

The Theban priests at first tried their arts of blandishment and flattery upon the new sovereign, in the hope of being able to continue, at Thebes, their theocratic reign. He was honored with the favor of Ammon, his exploits recorded on the walls of the temple of Karnak beside those of the great kings of the nineteenth dynasty. His son, Aûpûti, was made first prophet of Ammon. Their efforts were unsuccessful. Either through fear for their personal safety, or because they preferred exile to the abandonment of their religious beliefs, they withdrew under their first prophet and sacerdotal king, Pinotem III., and at Napata, in Nubia, above the second cataract of the Nile, founded the independent theocratic kingdom of Ethiopia. At a later day their successors were to return and obtain a short renewal of the power of Ammon at Thebes.

The mummies of Dêr el-Bahri included the royal families of the sacerdotal reign, with one or two exceptions. These are supposed to have had private tombs yet undiscovered. On the apparel of the mummy of a priest of Ammon, Prince T'odph-tahêfoukh, was found the name of the high-priest of Ammon, Aûpûti, son of Sheshonq I., but nothing of a later date.

There are two theories as to the concealing of

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the royal mummies at Dêr el-Bahri. One that the priests before their departure placed them in this tomb prepared for the society of priests at Thebes, and concealed the entrance, thus hiding from the view of their religious enemies the objects of their devotion, hoping again to return to the shrines, sanctified by the favors which Ammon had bestowed upon his faithful adherents through centuries of unparalleled prosperity and glory.

The other theory is that the high priest Aûpûti, after the departure of Pinotem III., and his adherents, desired to be relieved of the care of the large number of mummies, their cases and other funeral objects that encumbered the tomb of Amenophis I. He determined to free himself from responsibility by placing them where they would be secure from molestation.

Whoever removed them to their place of concealment and closed the entrance did his work so well that for nearly three thousand years the tomb faithfully kept its secrets. The amount of objects found on its discovery in 1881 was so great that it required the employment of three hundred workmen forty-eight hours to remove them from the tomb and place them along the foot of the mountain. It required four days to carry them across the plain to the river and transport them to the other side at Luxor. Some of

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the cases were so heavy that they were with difficulty carried by twelve to sixteen men.

The mummies of the sacerdotal kings and the members of their families were probably deposited in this tomb at the time of death, as it was excavated for the common use of the priestly order of that period. The oldest mummy found was that of Seqenyen-Ra, a predecessor of Aahmes, who was killed in the war waged against the Hyksos. The mummy was unrolled and examined in 1886, and still showed the wounds of the spear that caused death.

This occurred about seventeen hundred years before Christ. The collection of mummies of Dêr el-Bahri included the principal kings from that time till Pinotem III., about 1000 B. C., besides a number of other members of the reigning families. They are now in the Museum at Cairo. Some of them are in such a perfect state of preservation that had we have known them in life, we should now be able to recognize them.



Gallery of the Temple of Isis, Right Side, Philae.

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Thebes and Temple of Hatshepsu

CHAPTER XIV

THEBES AND TEMPLE OF QUEEN HATSHEPSU

ON leaving Bîbân el-Mulûk we went over the mountains eastward to the Theban necropolis. A rough winding path led up the steep ascent. Most of the party walked. A strong donkey, aided by the Arabs pushing and pulling, carried Mrs. Grant up the sides of the cliffs. As we approached the summit we had, to the north and west, extended views of the desert mountains, flooded with the rays of the sun. Nearly beneath us was the deep Valley of the Tombs.

Except for a few descriptive notices of ancient writers, no explorer would have suspected that this lonely and utterly desolate valley of sand, gravel and rock, contained works as interesting, scarcely less marvelous than the great temples of Karnak and Luxor. But for these notices these works would have remained hidden, as intended by their constructors, for other thousands of years, perhaps forever.

An hour of climbing brought us to the crest of the mountain spur and gave us a magnificent view

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of the site of ancient Thebes. Before us, at the foot of the mountains, was the necropolis, a half circle of desert three miles in extent. Between its inner side and the river was a small plain of alluvial land of the valley. The river was seen extending from our left far southward. On its eastern side was the Theban plain, with the Arabian mountains forming a circular background. We saw, here and there, the ruins of the great temples at Karnak, Luxor, Kurna, Dêr el-Bahri, the Ramesseum, Medînit, Habu, and, in the plain, the great Collossi.

We halted a short time, looking down upon the valley, trying to picture the scene of the richest and most magnificent city of the ancient world in the days of its greatest wealth and grandeur. Just below us along the foot of the mountain was an avenue lined on either side with sphinxes, leading, on our left, to the beautiful mortuary temple at Hatshepsu, in the most remote part of the rocky amphitheatre, at Dêl el-Bahri.

The broad necropolis following the circle of the mountains was covered with funeral monuments, mortuary chapels, mastaba with pyramidal tops. Along the edge of the side towards the river was a continuous line of the grand mortuary temples of the kings whose tombs were at Bîbân el-Mulûk, or in the western valley. These temples facing the river extended from Kurna to Medînit Habu,

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over two miles. They were approached by avenues of sphinxes leading to their massive gates, and were surrounded with gardens, sacred lakes, the dwellings of the priests, and those employed by them in the building and care of the temples, in the embalming and protection of the dead.

On the other side of the river was the great temple of Amenophis III., at Luxor, and the most gigantic and magnificent of all temples, that of Ammon at Karnak, surrounded by a half dozen of lesser dimensions. Here were also longer avenues of sphinxes, obelisks towering to the skies, other colossal monuments, gardens and sacred lakes. These magnificent temples, the sacred dwellings of the gods, were the central points around which clustered the humble dwellings of the great city of Thebes, the metropolis of the most powerful nation then existing.

The temples, inside and out, on both sides of the river, were covered with pictorial scenes and hieroglyphs. The walls, the statues and other monuments, numbered by thousands, were gilded, or painted in bright colors, except those that were of alabaster, granite, or other beautifully colored stone. Within were large amounts of precious metals; statues of silver, of electrum and of gold; valuable objects accumulated from the booty of centuries of successful wars, and tributes exacted from vassal nations.

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It was on the triumphal return of Ramses III., 1200 B. C., after his brilliant campaigns in Syria, that Thebes was at the zenith of its wealth and magnificence. To the enormous riches, already amassed by the priests in the name of Ammon, was added the larger part of the booty, acquired by this great conqueror, including nearly a hundred thousand slaves. These were employed by the priests, in adding to and erecting temples and other monuments to the glory of their god, who had given them victory, and the honor of his beloved son, the king. Slaves from all the surrounding countries, Syrians, Lybians and Nubians, soldiers and civilians, in great numbers were engaged under their masters in the numerous occupations of the period, or thronging the narrow streets where to-day are only growing crops or sandy deserts.

Notwithstanding its subsequent gradual decline, so great was the fame of this city throughout the known world, that three hundred years later the blind Ionian bard sung of its wealth and power :

“ Search old Orchomenus for gold, and by the fertile stream
Where in Egyptian Thebes, the heaps of precious ingots
gleam,
The hundred-gated Thebes, where twice ten score in martial state,
Of valiant men with steeds and cars march through each
massy gate.”

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Twice it was captured by the Assyrians under their mad king, Essarhaddon and his son Assurbanipal. Its temples were despoiled of the statues of the gods and goddesses, and both temples and palaces of masses of silver, gold and other precious metals. The city was pillaged and burned. Enormous amounts of treasure, the accumulations of centuries, were sent away to build and adorn temples to other gods in Assyria. Its citizens who had not escaped and taken refuge in the deserts, were pitilessly slaughtered, or sent into slavery. Its commerce was injured and finally ruined by the successive changes of the channels of trade to Tanis, Bubastis, Saïs and Alexandria.

It was besieged three years, taken and destroyed by Soter II., and its inhabitants driven away or slaughtered. After a short and weak attempt at revival, it was subjected to the wrath of Augustus Cæsar, and again destroyed by his prefect Cornelius Gallus. A little later, the walls of its temples, and other monuments, too massive to be seriously injured by the avenging hands of its ruthless enemies, were shattered by an earthquake. The foundations of its greatest temples were flooded by the annual inundations of the Nile.

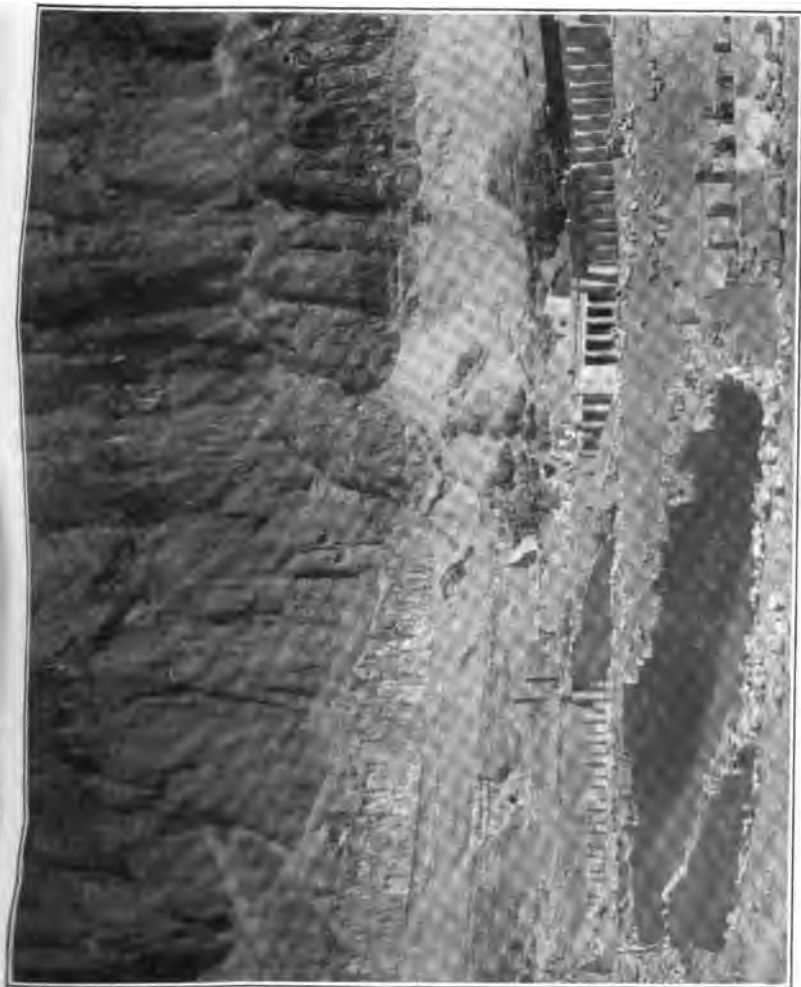
Its ruins for centuries became the home of the fox, the jackal and hyena. During the monastic period it was occupied by the iconoclastic monks, and until our time by the natives of succeeding

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centuries. Yet this city, No-Ammon, "City of Ammon," of the Hebrews, Diospolis Magna, "The Great City of god" (Zeus), of the Greeks, after all its vicissitudes, three thousand years from the period of its greatest magnificence, still presents us its magnificent ruins. Architecturally and historically they are second to none in interest; and, though less massive than the pyramids, the grandest that have been bequeathed to us by the past.

We descended the mountains to the necropolis and paid a hurried visit to that part of the ruins of the temple of Dêr el-Bahri that had then been uncovered. This is the mortuary temple of Queen Hatshepsu, often called the "woman-king." It is situated in a recess of the mountains with overhanging cliffs on the west and north, the rear being partly cut in the living rock. It was occupied as a monastery by the monks during the early Christian period, whence its name Dêr el-Bahri, the "Northern Convent." It was afterwards covered with sand, which drifted over the mountain. It remained thus hidden until partly uncovered by Mariette Pasha, and left as we saw it, at the time of General Grant's visit. In 1894-1895 the remaining part was uncovered and the stones that had fallen from the walls were as far as possible placed in their former positions.

An avenue of sphinxes originally led up from



Temple of Hatshepsu, Dér El-Borhi, Thebes.



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the plain nearly a half mile to the outer court, very little of which now remains. From near its center an inclined plain led to a second court, three hundred feet square and thence another inclined plain to a third court. Back of this was the sanctuary and its adjoining chapels, cut in the rock. There were smaller courts, numerous rooms, recesses and colonnades. The reliefs and inscriptions to which the General's attention was particularly called by Brugsch Bey were those representing the expedition of five ships sent by Queen Hatshepsu to the land of Punt, and the objects brought from that country.

Punt was on the coast of the extreme eastern part of Africa, near Cape Guardafui, a distance of two thousand miles from the northern extremity of the Red Sea. There were representations of the ships, the village where they landed, the dwellings, the trees, the people, among which were their chief Parihu, and his wife Ati, a woman of remarkable obesity. The ships of this fortunate expedition returned laden with riches. Among the acquisitions were rare animals, panther skins, ivory, ebony, powder of gold, electrum, silver, agates, lapis lazuli, aromatic gums and woods, and a large number of incense shrubs with their roots in baskets of earth. These were transplanted by the queen in a garden at Thebes. A functionary of the court named Ana was charged with this

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work, an account of which is recorded in his tomb.

This is the oldest record of an attempt at acclimation. All the acquisitions of this successful enterprise were dedicated to Ammon, pictured in relief on the walls of this temple, and accompanied with appropriate explanatory inscriptions. It was a fully illustrated description of what was then justly considered a most remarkable expedition. This was the account of the objects brought by these vessels from Punt that Tahuti, chief of the metal-works under Hatshepsu, claimed to have made, as has been stated. They were all inventoried and the details carefully recorded on the walls. Among the other interesting reliefs in this temple is one of two vessels bringing obelisks from Assuân to Thebes.

Wherever the name of Hatshepsu appears in the inscription it is chiseled out. The same is the case in most instances where she is represented before the gods, or otherwise, and in some places the name and figure of Thûtmosis II. or Thûtmosis III. is substituted. The reign of this remarkable woman was vigorous, honorable and glorious. She maintained the sovereignty over Lower and Upper Egypt and Ethiopia, enforced the payment of the tributes of Syria and the other countries conquered by her father Thûtmosis I., her grandfather Amenophis I., and her great-

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grandfather Amosis. She recommenced work in the mines of Sinai, suspended for a thousand years; made explorations in previously unknown countries; erected some of the largest obelisks, and constructed and dedicated temples to the gods. She reigned twenty years, either alone, or as co-regent with her father, her brother-husband, Thûtmosis II., or her brother, Thûtmosis III.

After her death she was treated as a usurper by the latter, who attempted to erase from the monuments all traces of her reign. The cause of his hatred is not fully known, but some light has been thrown on the subject by recent discoveries. It now appears that Hatshepsu was the only surviving legitimate child of Thûtmosis I., that the mothers of Thûtmosis II. and III. were simply women of the harem.

In those early dynasties in which the kings were supposed to have descended from the gods the purity of the royal blood was of the first importance, and Hatshepsu was regarded as the legitimate heir to the throne, with rights even superior to those of her father, on account of her maternal descent. It was the custom of usurping Egyptian monarchs and their descendants to legitimize their authority by marriage with descendants of former kings, as in the case of Seti I., already mentioned. This explains the motives of Thûtmosis in making his daughter co-regent, designating her as heir to

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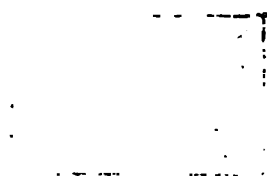
the throne, and marrying her to his son Thûtmosis II., with whom she ruled, jointly, after the death of her father.

On the death of her brother-husband, she associated with her in the government Thûtmosis III., her youngest brother, and married him to her daughter by Thûtmosis II., Hatshepsu-Miriri. Queen Hatshepsu seems to have continued, during her life, to have exercised her royal prerogatives, remaining queen in fact as well as in name, probably on account of the superiority claimed from her legitimacy. We may conclude this aroused the jealousy and hatred of her brother. He was moreover thus delayed in the accomplishment of the great undertakings, which afterwards occupied his long and most glorious reign.

Diligent search has been made for a number of years for the tomb of this famous queen. These efforts have just been crowned with success. It is at Bîbân el-Mulûk with the other royal tombs. It was in such a position that the rare rain-storms that occur at Thebes had filled it with sand and breccia that had become solidified and nearly as hard as the rock. The original discoverer, many years since, cleared the descending corridors and chambers to the depth of one hundred and eighty feet and abandoned the work. As they led in the direction of Dêr el-Bahri it was concluded that it was not a tomb but a passage to that temple.



Colonnade, Temple of Hatshepsu, Dér El-Bahri, Thebes.



Thebes and Temple of Hatshepsu

Through the liberality of an American, Mr. Theodore M. Davis, this work was resumed in the autumn of 1903. It has been continued during the winter under the direction of Mr. Howard Carter, inspector of Egyptian antiquities, and the tomb-chamber reached at the depth of nearly seven hundred feet. Here the empty sarcophagi of Hatshepsu and her father, Thûtmosis I. have been found. They were covered with hieroglyphics rendering their identity certain. Their lids were lying on the floor. The mummy of Hatshepsu has not been found. That of Thûtmosis I. is one of the famous collection of Dêr el-Bahri now in the museum at Cairo.

We left the temple passing along what was once the avenue of sphinxes, and continuing through the necropolis at the foot of the mountain, following a donkey path among the pits and mounds made in excavations. In a half hour we reached the river and were soon aboard the steamer, sailing down in the swift current, taking the last view of Thebes, and reluctantly bidding adieu to the ruins of its once magnificent temples.

“Art thou better than populous No, that was situate among the rivers, . . . Ethiopia and Egypt were her strength, and it was infinite; . . . Yet was she carried away, she went into captivity; her young children also were dashed in pieces at the top of all the streets; and they

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cast lots for her honorable men, and all her great men were bound in chains." (Nahum III. 8.)

At Assiût, Mr. Wasef Hayat came on board bringing presents for the General, Mrs. Grant, and the members of their party. Ostrich-feathers, fans, pottery, canes ornamented with ivory, and other suitable souvenirs, products of industries of his town.

The descent of the river was rapidly made. Each night the steamer was moored at some convenient place and in motion at an early hour in the morning. The other stops were of short duration. There was a repetition of the scenes of the ascent, everywhere beautiful and enchanting.

Very early in the voyage the members of the party became familiar traveling companions. Any restraint or reserve that may have been manifest on the first day soon disappeared. General Grant, as the leader and head of this Nile family, was always social, and manifested a fatherly interest in all the junior members. Feeling that he was among friends, who would not misrepresent him, he had no hesitation in giving his appreciation of the men who were prominent in the War of Secession, and of detailing the events with which his name had been particularly connected.

A question relative to some disputed point or even a suggestion was sufficient to draw from

Thebes and Temple of Hatshepsu

him a full description of any of his military operations, concerning which information was desired. His views of the brave men who had stood with him, "shoulder to shoulder," during the dark days of the most terrible war of our generation were freely given. There was at no time any manifestation of those characteristics which caused him, so often during the war and his presidency, to be called "the Sphinx." On the contrary he was a most delightful conversationalist, and a charming narrator of the events he had witnessed, in which he was the principal actor. Perhaps the pleasant voyage we were making had some mysterious influence.

There was a quiet enjoyment, an indescribable charm, in the movement of the boat, without the motion of a rolling sea. There were no storms, not a cloud, the air in midwinter balmy and warm, the scenery beautiful, and the cares and perplexities of life left far behind, almost forgotten. Whatever the causes we had the benefit of hearing from the lips of General Grant the most interesting details of many of the momentous events of his military life, and also many incidents of his private history.

How he came to go to West Point, his life as a student, his experiences in the Mexican War, his life at Galena, the meeting and formation of a company, his drilling volunteers at Spring-

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field, appointment as colonel and brigadier-general, the taking of Forts Henry and Donelson, his arrest under a charge of disobeying orders, the details of the battles of Pittsburg Landing and Mission Ridge, the campaign of the Potomac, Sherman's march to the sea, his appreciation of Sherman, Sheridan, Halleck, Buell and other generals, these, and many other events of the war, were the subject of the General's conversations.

His narrations were concise, clear, complete. Had they been taken down as given, they would have made, without the change of a word, good historical writing. His criticisms of generals were always in a kindly spirit, generally preceded by a statement of their good qualities. He spoke of Sherman and Sheridan as the "two greatest living Generals." He admitted Halleck's military learning, but evidently did not highly appreciate the military capacity of the man who long hampered his operations in the west, and caused his arrest after the taking of Fort Donelson.

The circumstances were such that a very large part of these accounts were only heard by Mrs. Grant and myself, while sitting under the awning, on the deck of the steamer where we passed a large portion of nearly every day.

Mr. Young was occupied a large part of the time in his room writing. The representatives of

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the Khedive knew little and cared less for the details of our history. The two young officers were generally somewhere about the steamer with Mr. Jesse Grant.

As I had watched closely from day to day for four years the progress of the war, in which the General, a large portion of the time was the central figure, I was intensely interested in all he said. His accounts made a very vivid and lasting impression upon my memory.

I have often wished that they might be preserved for history, as there was probably no occasions on which he spoke so freely, and so fully, as on the Nile voyage. He afterwards in his memoirs treated the same subjects. It is probable that he wrote what he desired to leave on record, especially criticisms of the generals and other public men of the times. It would therefore be unjust for me to leave a record of very much of what he said. When he wrote he had the data to correct any erroneous impressions that he may have previously had.

I have in mind two instances in which there was a very radical change in his views, one relating to the conduct of General Fitz John Porter at the second battle of Bull's Run, and the other to that of General Lew Wallace at Pittsburg Landing. The General never seemed irritated by criticism of his military acts. While at Luxor we

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received a large amount of mail. Some one had forwarded an English periodical in which there was a severe criticism of General Grant's campaign on the Potomac, stating that a very large number of lives were unnecessarily sacrificed and giving the writer's idea of the manner in which the campaign should have been conducted.

This was read to the General, and we very naturally awaited his reply, which came promptly. He commenced by saying there was much truth in the article, and after some very quiet comments he added: "When I went to Washington to take command of the armies, I had in my mind three plans for a movement upon the forces under General Lee. One was that which I adopted. A second was to divide the army of the Potomac into three divisions, and with ten days' rations cut loose from Washington and move quickly to the northwest of Richmond and compel Lee to fight immediately a decisive battle. If I had then had two generals, that I had known as well as I afterwards knew Generals Sherman and Sheridan, and in whose ability I had had the same confidence that I afterwards had in theirs, I should have adopted this plan. I would have taken command personally of one of these divisions, and placed the two Generals, each in command of one of the others. But I had no generals that I then dared to trust with so important an undertaking. I



Pigeon-cotes Over Dwellings, Upper Egypt.

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Thebes and Temple of Hatshepsu

knew a failure would prolong the war, probably another year, and perhaps result in a separation of the states." He also gave an outline of the third plan and the reasons for rejecting it, and added, "I adopted the first because I regarded it as certain of success, though I knew it would involve hard fighting and great sacrifices."

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CHAPTER XV

MEMPHIS

A VISIT to the site of Memphis and its wonderful necropolis had been reserved for the return trip. Before our arrival, it had frequently been the topic of conversation. Its history, so far as the books of the party would permit, had been examined. Brugsch Bey had been subjected to a bombardment of questions, and given us the benefit of his knowledge. It was the most ancient city of Egypt, perhaps of the world, concerning the early history of which there are existing authentic records.

According to early traditions, there were older Egyptian cities, dating back into those legendary periods of the reign of the gods, among which Heliopolis was considered by the Egyptians the oldest. As its name Heliopolis implies, it was the city of the sun, the home of the sun-god, Ra, during the period he reigned on earth as king of Egypt. Though never a large city it became famous from the learning of its priests. They perfected the prehistoric systems of Egyptian

Memphis

worship, and exercised a powerful influence in the early organization of the country without attaining great political power, such as was later held by the sacerdotal hierarchy at Thebes.

The god of Memphis, Ptah, who was represented by the sacred bull, Apis, belonged to the second class, being only a local or nome-god, subject to death, the same as members of the human family. While he held a prominent place in the Egyptian pantheon, the city owed its growth and great prosperity, not to any popular religious idea of the sacredness of the precincts of its temple, as was the case at Dendera, Edfu, and other places, but to the fact that it was the seat of the government, and that the royal family resided in, or near the city.

Owing to its being the political as well as geographical center of the two Egypts, it early became of great importance commercially. If we include the first three dynasties, the history of which is as yet largely legendary, Memphis was for fifteen hundred years, from the first to the tenth dynasties, the queen of Egypt. It remained a great city for three thousand years and did not cease to be one of the centers of Egyptian commerce until the Moslem conquest.

According to the information received by Homer, it was founded by Menes, the first human king. The gods had finished their work of pre-

Along the Nile with General Grant

paring the great oasis of Egypt for the habitation of man, vivifying the soil, giving it the power of production. Ptah had moulded man with his own hands from the clay of the earth. The banks of the Nile had been covered with inhabitants. Thot, who possessed all wisdom, had instructed them in arithmetic, the mysteries of geometry, the arts of music, drawing, and writing,—“the painting of words and speaking to the eyes.” They had learned the art of magic, and of medicine, systems of religion, and of civil government, and, a most important acquirement, a knowledge of the art of war. The gods having so far advanced in their great work resigned it into the hands of their earthly successors, who though human, were their descendants.

Menes, the first of these new rulers is credited with having united under his crown, the two lands, Upper and Lower Egypt. Thus the first human king, according to the legends, succeeded in a great undertaking, which the gods in their jealousies, endless quarrels and wars had long vainly tried to accomplish. The reigns thus gloriously commenced were destined to continue, with various vicissitudes, over four thousand years. They bequeathed to us more of art and learning than that received from all other primitive countries.

The late discoveries, giving us the names of

Memphis

rulers previous to Menes, detracts materially from the poetical charm of Egypt's mythical and legendary history. We are, however, still totally in the dark relative to the origin of the wonderful race that, at some unknown period, first settled on the banks of the Nile.

The steamer was moored at an early hour in the morning of the third of February, at the foot of a high bank on the west side of the river at the site of the old town. There were large groves of beautiful palms extending a considerable distance each way. The Nile valley at this point was from six to eight miles wide. On the east, four miles distant, rose the Arabian mountains at the foot of which were the ancient quarries of Turra. From these mountains, sand covered deserts descended to within a mile of the river. On the west the rich alluvial plains three miles wide, cut by numerous canals and dikes, extended to a slightly ascending desert plateau, which was bounded on the west by the Libyan range.

This plateau commences on the north at the great pyramids of Gfzeh, and follows the course of the valley to the pyramids of Dahshûr, south of Memphis. It is nearly a mile wide, fifteen or more miles long, and constitutes the vast necropolis of Memphis. There its dead, for a period of five thousand years, were placed in their final homes; the kings, and in rare instances members

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of their families, in their pyramids; the rich, and the favorites of royalty, in magnificent tombs; the poor in the sands of the desert.

According to the information given to Herodotus and the evidence still presented by the formation of the surface of the alluvial deposits, the river formerly ran close to the desert on the west side of the valley. Menes built a dike about twelve miles south of Memphis turning the stream to the east. This dike was of cut-stone. Its remains still exist. A site was thus formed for the city on the west side of the new channel in which the river still flows. The city was protected from inundation by dikes. There were artificial lakes on the south and west. According to Maspero, the site of the city had previously been occupied by a fortress known as the "White Wall," in which there was a sanctuary dedicated to Ptah.

Memphis was only fifteen miles above Cairo. General Stone came on the morning train to meet General and Mrs. Grant, and convey to them the greetings of the Khedive. Horses and donkeys were provided, and not long after our arrival, we were mounted and on our warm and dusty day's excursion.

A ride of a mile and a half, through dense groves of palms and along a high dike beside the mud-hut village of Bedrashên, brought us to what remained of ancient Memphis. Scattered over a



Landing, Grove of Palms and Market of Dates, Bedrashén.

1. A. 2. B. 3. C. 4. D. 5. E. 6. F. 7. G. 8. H. 9. I. 10. J. 11. K. 12. L. 13. M. 14. N. 15. O. 16. P. 17. Q. 18. R. 19. S. 20. T. 21. U. 22. V. 23. W. 24. X. 25. Y. 26. Z. 27. AA. 28. AB. 29. AC. 30. AD. 31. AE. 32. AF. 33. AG. 34. AH. 35. AI. 36. AJ. 37. AK. 38. AL. 39. AM. 40. AN. 41. AO. 42. AP. 43. AQ. 44. AR. 45. AS. 46. AT. 47. AU. 48. AV. 49. AW. 50. AX. 51. AY. 52. AZ. 53. BA. 54. BB. 55. BC. 56. BD. 57. BE. 58. BF. 59. BG. 60. BH. 61. BI. 62. BJ. 63. BK. 64. BL. 65. BM. 66. BN. 67. BO. 68. BP. 69. BQ. 70. BR. 71. BS. 72. BT. 73. BU. 74. BV. 75. BW. 76. BX. 77. BY. 78. BZ. 79. CA. 80. CB. 81. CC. 82. CD. 83. CE. 84. CF. 85. CG. 86. CH. 87. CI. 88. CJ. 89. CK. 90. CL. 91. CM. 92. CN. 93. CO. 94. CP. 95. CQ. 96. CR. 97. CS. 98. CT. 99. CU. 100. CV. 101. CW. 102. CX. 103. CY. 104. CZ. 105. DA. 106. DB. 107. DC. 108. DD. 109. DE. 110. DF. 111. DG. 112. DH. 113. DI. 114. DJ. 115. DK. 116. DL. 117. DM. 118. DN. 119. DO. 120. DP. 121. DQ. 122. DR. 123. DS. 124. DT. 125. DU. 126. DV. 127. DW. 128. DX. 129. DY. 130. DZ. 131. EA. 132. EB. 133. EC. 134. ED. 135. EE. 136. EF. 137. EG. 138. EH. 139. EI. 140. EJ. 141. EK. 142. EL. 143. EM. 144. EN. 145. EO. 146. EP. 147. EQ. 148. ER. 149. ES. 150. ET. 151. EU. 152. EV. 153. EW. 154. EX. 155. EY. 156. EZ. 157. FA. 158. FB. 159. FC. 160. FD. 161. FE. 162. FG. 163. FH. 164. FI. 165. FJ. 166. FK. 167. FL. 168. FM. 169. FN. 170. FO. 171. FP. 172. FQ. 173. FR. 174. FS. 175. FT. 176. FU. 177. FV. 178. FW. 179. FX. 180. FY. 181. FZ. 182. GA. 183. GB. 184. GC. 185. GD. 186. GE. 187. GF. 188. GG. 189. GH. 190. GI. 191. GJ. 192. GK. 193. GL. 194. GM. 195. GN. 196. GO. 197. GP. 198. GQ. 199. GR. 200. GS. 201. GT. 202. GU. 203. GV. 204. GW. 205. GX. 206. GY. 207. GZ. 208. HA. 209. HB. 210. HC. 211. HD. 212. HE. 213. HF. 214. HG. 215. HH. 216. HI. 217. HJ. 218. HK. 219. HL. 220. HM. 221. HN. 222. HO. 223. HP. 224. HQ. 225. HR. 226. HS. 227. HT. 228. HU. 229. HV. 230. HW. 231. HX. 232. HY. 233. HZ. 234. IA. 235. IB. 236. IC. 237. ID. 238. IE. 239. IF. 240. IG. 241. IH. 242. II. 243. IJ. 244. IK. 245. IL. 246. IM. 247. IN. 248. IO. 249. IP. 250. IQ. 251. IR. 252. IS. 253. IT. 254. IU. 255. IV. 256. IW. 257. IX. 258. IY. 259. IZ. 260. JA. 261. JB. 262. JC. 263. JD. 264. JE. 265. JF. 266. JG. 267. JH. 268. JI. 269. JJ. 270. JK. 271. JL. 272. JM. 273. JN. 274. JO. 275. JP. 276. JQ. 277. JR. 278. JS. 279. JT. 280. JU. 281. JV. 282. JW. 283. JX. 284. JY. 285. JZ. 286. KA. 287. KB. 288. KC. 289. KD. 290. KE. 291. KF. 292. KG. 293. KH. 294. KI. 295. KJ. 296. KK. 297. KL. 298. KM. 299. KN. 300. KO. 301. KP. 302. KQ. 303. KR. 304. KS. 305. KT. 306. KU. 307. KV. 308. KW. 309. KX. 310. KY. 311. KZ. 312. LA. 313. LB. 314. LC. 315. LD. 316. LE. 317. LF. 318. LG. 319. LH. 320. LI. 321. LJ. 322. LK. 323. LL. 324. LM. 325. LN. 326. LO. 327. LP. 328. LQ. 329. LR. 330. LS. 331. LT. 332. LU. 333. LV. 334. LW. 335. LX. 336. LY. 337. LZ. 338. MA. 339. MB. 340. MC. 341. MD. 342. ME. 343. MF. 344. MG. 345. MH. 346. MI. 347. MJ. 348. 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VD. 571. VE. 572. VF. 573. VG. 574. VH. 575. VI. 576. VJ. 577. VK. 578. VL. 579. VM. 580. VN. 581. VO. 582. VP. 583. VQ. 584. VR. 585. VS. 586. VT. 587. VU. 588. VV. 589. VW. 590.

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space of two thirds of a mile in width by over a mile long, were immense mounds, some of them fifty and sixty feet in height, interspersed with palm-trees and small cultivated plots. These mounds contained near their bases the sun-dried brick walls of ancient buildings, some of which were well preserved. This was the highest part of the valley and about midway between the river and the western desert.

It was the site of the ancient palaces and temples which Strabo says were situated upon an eminence. At the time of the high Nile from September to November all the surrounding country is inundated. The valley becomes a lake, the mounds and villages forming islands, the latter connected with each other by the high dikes running in different directions across the valley. Excavations made from time to time have resulted in finding a few statues and other monuments. At the time of General Grant's visit a colossal statue of Ramses II. was lying in a hollow where it had been discovered. It has since been raised. It is of very hard limestone, and about forty-five feet in height.

It is supposed to have been one of the statues that stood before the temple of Ptah, mentioned by several ancient writers.

Herodotus says: "This king" (Sesostris, [Ramses II.]), "left as memorials before Vulcan's

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Temple" (the temple of Ptah), "statues of stone, two of thirty cubits, himself and his wife, and his four sons, each of twenty cubits." Diodorus Siculus, speaking of Sesostris says: "He placed in the temple of the Vulcan at Memphis his and his wives' statues, each of one entire stone, thirty cubits in height, and those of his sons twenty cubits high." This he did in commemoration of his escape from the fire when his brother attempted to burn him, his wife and children.

Another statue of granite, about thirty-one feet in height, including the crown, has lately been found near the same place. This may have been one of the smaller statues mentioned.

A few other broken monuments lying on the ground were to be seen as we rode past the mounds. These were all that remained of this once magnificent city that Diodorus says was built "in a circuit a hundred and fifty stadia," about seventeen miles. Abd el-Latîff, writing A. D. 1200, says: "The ruins of Memphis now occupy a half day's journey in every direction." After detailing the successive disasters that the city had suffered from wars and other causes, he adds: "In spite of the more than four thousand years to be added to so many causes of destruction, its ruins still offer to the eyes of the spectator a union of marvels which confound our understanding, and the most eloquent man would in

Memphis

vain attempt their description. The more one considers them, the more they inspire his admiration. At every new view there is a new cause of rapture. Scarcely has the spectator conceived an idea when one more wonderful is presented, and when it is thought that a just conception is found, one is convinced in the same moment that what one has conceived is far less than the reality." *

His subsequent descriptions show that even at that late date, the ruins of this city still attested its former magnificence and great extent. Including its fortifications, temples and palaces with their lakes and gardens, it occupied the whole space between the new and the old channel, and many miles up and down the river.

After the Moslem conquest and the founding of Fostât, A. D. 640, and later Cairo further north, the great palaces and temples of the abandoned Memphis became quarries for the material of the fortifications, mosques, palaces and other buildings of the new cities. The lowest parts of the city, no longer protected from the inundations of the Nile by the great embankments that had been kept in repair by the Pharaohs, the Persian, Greek and Roman rulers, were annually flooded, its remains swept

* Translated from the French of de Sacy.

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away, or buried in the deposits of the muddy waters.

We have no certain data as to the annual deposits of the Nile, but according to estimates of those who have investigated the question, they are about three inches in a century. This would give us about seventeen feet of rise in the valley since the time of Menes. In numerous soundings made in the vicinity of Memphis there have been found at various depths pieces of pottery and other relics of the human family, some as low as thirty-nine feet below the present surface.

Continuing our excursion across the green valley, we soon had directly in front, a mile or more distant near the edge of the sandy plateau, the modern village of Sakkâra, from which the necropolis takes its present name. The village was set in a frame of palms, and on the desert above, a half mile beyond, was a group of pyramids of the kings of the sixth dynasty, among which were those of Pepi I. and his son Methesuphis I. (Merenra), the mummy of the latter being now in the museum at Cairo. It is about fifty-seven hundred years old, one of the oldest mummies that have been found.

Pepi I. was a great king. He extended the borders of Egypt, occupied Nubia, thus adding a third kingdom to his possessions, entitling him to the triple crown, that of Lower and Upper Egypt,



Statue of Ramses II., Memphis.

1

2

3

Memphis

and of Nubia. He was therefore styled "the Triple Golden Horus," "The Triple Conqueror-Horus," "the Delta-Horus," the "Said-Horus," "the Nubia-Horus." He waged a successful war against the troublesome native tribes of Sinai and continued the working of mines in that peninsula. He also conquered the Beduins, the Lords of the Sands, east and northeast of Egypt, extending his conquests into Palestine.

To the left of these pyramids, a mile further south, were two other groups among which was the pyramid of Pepi II., a younger brother of Methesuphis I. He was also one of the illustrious kings of the early period, of whose long and successful reign the contemporary inscriptions give ample evidence.

Menetho and other ancient writers inform us that he reigned one hundred years. According to the papyrus of Turin, which comes to us from the time of the twentieth dynasty, he reigned over ninety years. This papyrus, which is of great historic value, was badly broken. On the pieces being united some parts were missing, among which was the second figure giving the length of the reign of this king. The first figure was a nine and, admitting the other accounts to be correct, it has been thought that the missing figure was also nine, making ninety-nine.

As his elder brother, Methesuphis, reigned after

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his father's death fourteen years, Pepi II., if he actually reigned one hundred years, must have lived to the age of over one hundred and fourteen years. All Egyptologists accredit him with an extraordinarily long reign, but M. Maspero thinks that he, as Ramses II., lived to be a hundred years old, and that his reign was confounded with that of his age. Or, that he was considered from the death of his father as associated with his brother on the throne, and that the fourteen years of the latter's reign were included in the one hundred years.

The ceilings of the chambers of these pyramids were painted and set with stars, the side walls covered with hieroglyphic inscriptions relating to the existence of the soul after death.

Two miles further south are the six pyramids of Dahshûr, and the remains of others. For forty miles, to the Fayûm, there is occasionally one of these monuments.

Some of the pyramids in these different groups are small. Some of the larger ones have become rounded, appearing in the distance as mounds of sand, or low round hills. Others have retained their original form and are seen from the steamers on the Nile for a long distance. On arriving at the village of Sakkâra, we turned to the north, following in a long line a donkey path. We soon entered upon the desert plateau of the necropolis

Memphis

and, continuing in a winding path amid the mounds and pits made in the excavation of the tombs, came in a half hour to the Step-Pyramid, so called from its being built in steps, six in number.

The lowest step was thirty-seven and a half feet high and the others gradually lessened in height to the upper one, which was twenty-nine feet. The faces of the steps were inclined and each stage receded six or seven feet. This was the most prominent object among the monuments of Sakkâra and had been seen from the steamer and throughout our morning ride. It was built of coarse limestone, probably quarried in the immediate vicinity. Its height was one hundred and ninety-six feet, but being on an elevated site, it appeared much higher. It was rectangular, its two longer sides measuring three hundred and ninety-five feet, and the shorter ones three hundred and sixty-one feet.

The real tomb chamber and the passage to it were cut in the rock under the pyramid, the main entrance being in the middle of the north side just below the first course of stone.

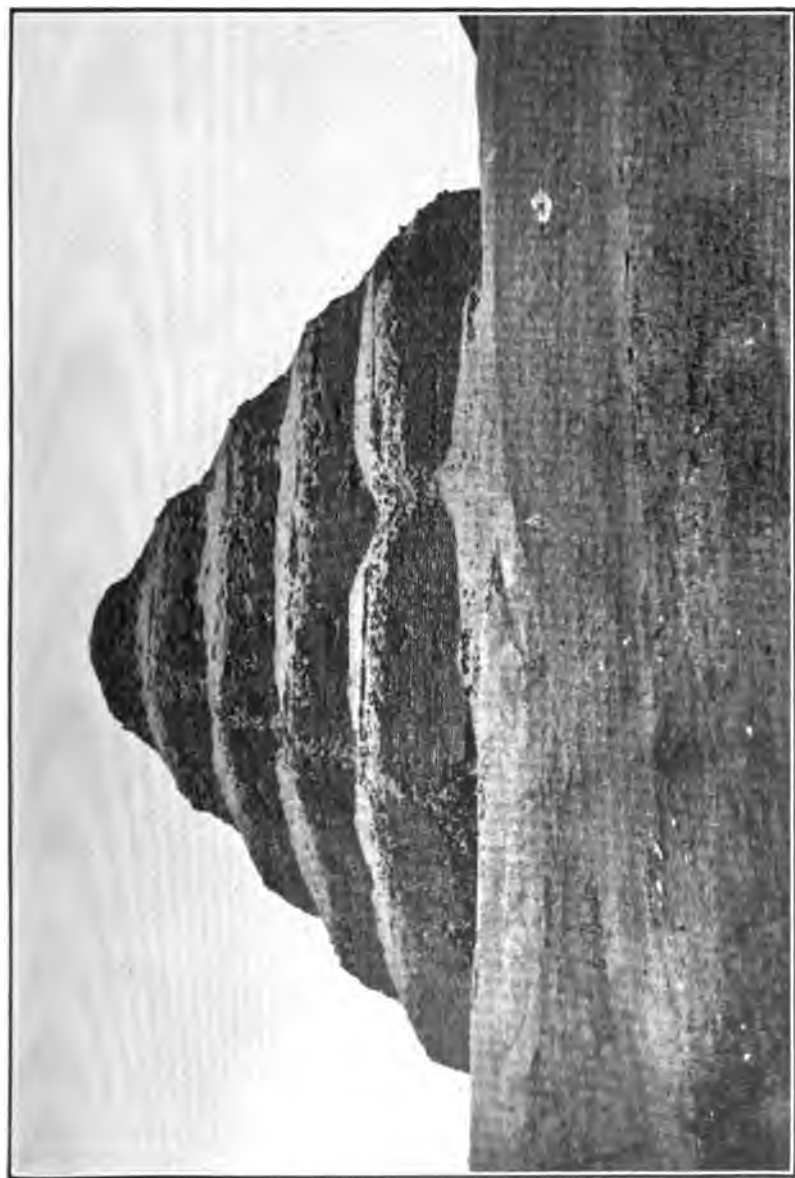
Within there are porticoes with columns, galleries, chambers, and a labyrinth of passages. One chamber was lined with glazed tiles, its ceiling painted blue and set with stars in imitation of the heavens in those clear nights that

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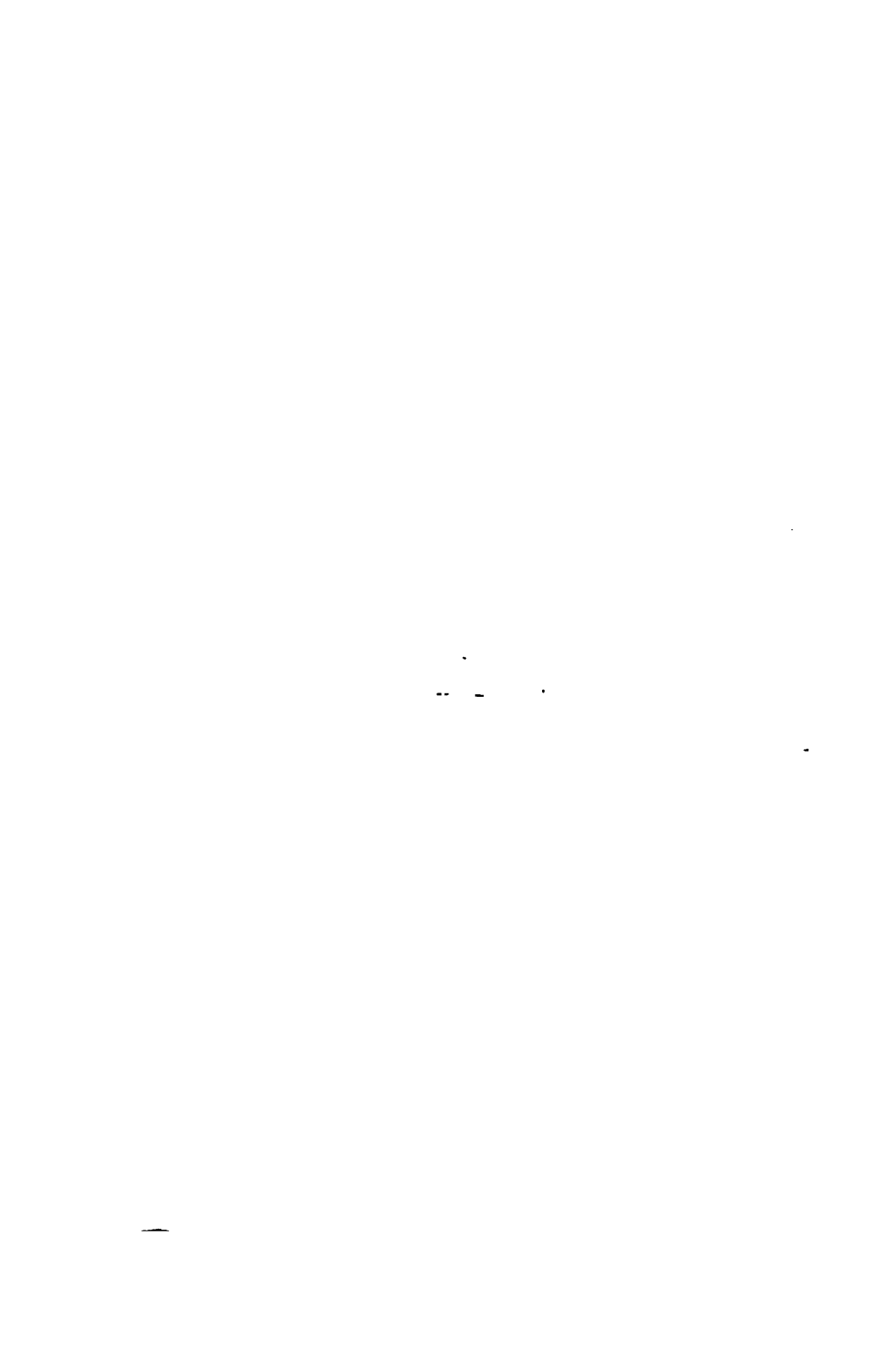
characterize central and southern Egypt. The pyramid was surrounded with a wall enclosing an area twelve times greater than that of its base. This extraordinary monument as already stated is the last resting place of King Zoser. He, according to the tables of M. Maspero, was the third king of the third dynasty. He must have lived two hundred years earlier than Cheops, the builder of the Great Pyramid, and one hundred and seventy-five years earlier than Snofru, the builder of the pyramid of Mêdûm, the next oldest now known.

The Step-Pyramid is therefore over six thousand years old. It is the oldest large monument in the world, concerning the origin of which we have any knowledge. The Sphinx may be and probably is older. According to a rock inscription of Wady Maghârah, in the Peninsula of Sinai, the turquoise, or copper mines of that locality were worked by Zoser. Excepting a few signs and names lately found in excavating the tombs of the kings of the first and second dynasties, this is also the oldest known historical inscription.

A little to the northeast of the Step-Pyramid was the Pyramid of Teti III., the founder of the sixth dynasty, and the father of Pepi I. The chambers were covered with inscriptions. To the southwest a thousand feet distant was the pyramid of Unas, the immediate predecessor of Teti III.,



Step-Pyramid, Tomb of Zoser, the Oldest Pyramid, (4100 B. C.), Memphis.



Memphis

and the last king of the fifth dynasty. It had the appearance at a little distance of a small round hill. At the time of the General's visit its entrance had not been found and it was not known to whom it belonged.

I afterwards had the pleasure of visiting its sepulchral chambers. The internal arrangement of the pyramid was of the same type as those of the sixth dynasty. The rock of which it was constructed was very friable and had fallen from its sides in large quantities, increasing and rounding its base. Following a passage cut through this accumulation of loose rock and sand in the center of the north side, I entered the pyramid a little below its lower course of stone, and following a narrow descending passage, between walls of limestone, came to a small antechamber. The entrance to this point was originally filled with large stone. From the antechamber a horizontal passage, with walls a part of the distance of limestone and a part of polished syenite, led to a small chamber under the core of the pyramid. This passage near the center was originally barred by immense slabs of granite in the form of portcullis, let into grooves in the wall, on either side.

A space had been cut in the rock above into which these stones had been lifted and held by shores. These were removed when the mummy had been placed in the sepulchral chamber letting

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the stone fall and effectually blocking the passage. The slabs were placed one after another a short distance apart. The same means were used to block the passages in other pyramids. The mummy once placed in the sarcophagus in its dark chamber, in theory, was to rest forever undisturbed and unseen by mortal eyes. The sepulchral chamber which still contains the sarcophagus, had pitched ceilings formed by large slabs of limestone resting on the side walls and leaning in the center against each other as rafters in a gable roof.

The side walls were sculptured in imitation of doors and painted with bright and harmonious colors well preserved. They were covered with inscriptions cut into the stone and filled with colored pigment. These are the oldest religious texts that have been found. They are of the greatest importance, both as regards the religious dogmas, and the hieroglyphic language of that early period. They treat of the formulæ prescribed by the priests for the food of the double. They also treat of the life of the soul and the means of escaping dangers that beset it in the nether world.

“They revealed to the soul the sovereign incantations against the bite of serpents and other venomous animals, the password which introduced it into the company of the gods, the exorcisms which annulled the influence of evil spirits. As it was

Memphis

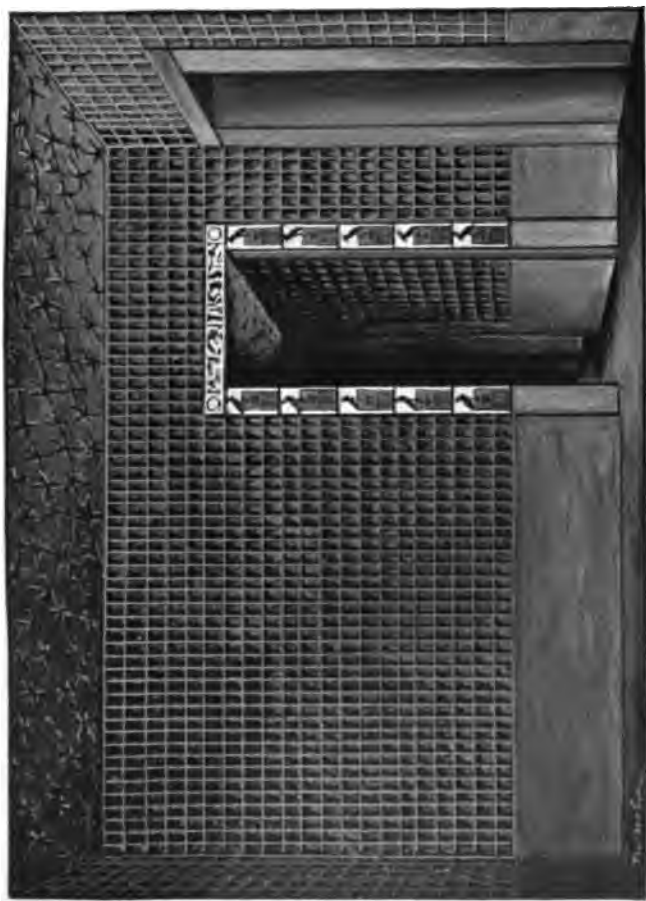
the destiny of the double to be the shadow of the earthly being, and to appear in that form in the mortuary chapel, so it was the destiny of the soul to follow the sun through the heavens, and depend for its guidance on the inscriptions that it read on the walls of the tomb." These formulæ were, as Maspero says: "a portion of a vast book, the chapters of which have been found, scattered over the monuments of subsequent periods, the larger part of which were drawn up in the time of the earlier kings, perhaps before Menes."

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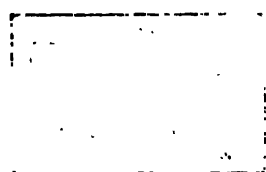
CHAPTER XVI

THE MASTABA

WE continued northward leaving the Step-Pyramid and several small ones in its vicinity. The whole necropolis was a dreary desert with very uneven surface, descending into hollows and rising into mounds and hillocks, partly owing to the original rocky surface but principally to the caprice of the drifting sands. The desolation was in marked contrast with the green valley, skirted with extensive groves of palms, nearly a mile away at our right. Across the valley were the Mokattam hills rising above the citadel at Cairo. From elevated places we saw the pyramids of Gizeh, ten miles distant, and those of Abusir in the same direction, but only two miles away. Except for these monuments and the mounds and pits made by excavations, there was nothing to distinguish this place from the deserts all along the Nile. It was only a waste of sand, gravel and rock, dry and barren. Yet it was hallowed ground, the last resting place of the illustrious dead of the early historic periods, of the dawn of civilization.



“One of the Chambers of the Step-Pyramid with Its Wall-Covering of Glazed Tiles.”



The Mastaba

Beneath the sands on which we were treading, the rock was honey-combed with passages from thirty to a hundred feet deep, leading to the sepulchral chambers that contained their remains. Five thousand years ago this necropolis had its streets and alleys, narrow, irregular, often suddenly ended by some great monument.

The streets were bordered with monumental tombs now known as mastabas. The larger ones had something of the appearance of the bases of small pyramids, but with their sides much less inclined. They generally had but one or two small rooms, buried in the mass of stone or brick. But they sometimes had nine or ten. In one case, that of the family mastaba of Meri (Mereru-ka), there were thirty, the larger chambers having their roofs sustained by columns. At least one of the chambers in every mastaba was a chapel, always open to friends and strangers.

The mastaba was generally built on the surface of the desert. Except those that are kept open for the pleasure of travelers, such as now remain are deeply buried in the sands. On entering, in ancient times, the visitor saw on the walls scenes older but similar to those of the Theban tombs. In the chapel were beautiful reliefs painted in brilliant colors, representing the deceased, the members of his family, his servants and slaves at their daily occupation as in

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his lifetime. They were cultivating the land, plowing, sowing, reaping. They herd and number the cattle and other animals. They work at various trades. The deceased fishes, hunts, sails his boat and enjoys all kinds of sport as in his lifetime.

Passing from one mastaba to another, representations of all the occupations in which the people had been engaged during several preceding centuries were to be seen.

Coming down fifteen hundred years to the time of Amenophis III., or even thirteen hundred years later to the reign of the Ptolemies, the scene had not materially changed. Some of the pyramids had lost their primitive form. A few later monuments had been erected of a different character. Some of the old ones were buried in the sand, but they were mostly there as in early times, protected from vandalism by religious devotion, and from decay by the clemency of the climate.

The later burials had been made as a rule on the south side of the Step-Pyramid, or near the cultivated land. But the sacredness of the ancient necropolis had been increased and its fame extended, by the interment within it of the remains of the sacred bull, Apis. From each mastaba descended a quadrangular well from six to ten feet on a side and from thirty to a hundred feet deep.

The Mastaba

It was generally perpendicular, sometimes, though rarely, oblique. From its bottom a horizontal shaft led to the sepulchral chamber where the mummy was placed in a sarcophagus. The close fitting cover was as nearly as possible hermetically sealed with cement. Afterwards, a quantity of beef from animals sacrificed for the occasion, and other food with jars of water for the double, were placed in the horizontal passage which was walled up, the well being entirely filled with stone, earth, sand and cement, and its entrance concealed.

It not only required wealth to construct such costly burial monuments as the Mastaba, but, during the period of the Ancient Empire when this was the form of the tomb, the permission of the king for their construction was only granted to his ministers and favorites. These privileged persons vied with each other in the richness and magnificence of their final dwellings. There was then no middle class monuments. The pyramid was for royalty, the mastaba for the nobleman or royal favorite. All others were buried at the depth of a few feet in the sands.

One thing peculiar, relative to the mastaba, distinguishing it from later tombs, was that there was in it no representations of gods, no religious emblem or symbol, nothing that referred to the life beyond the tomb. It is only the royal tombs, the pyramid of Unas and those of a subsequent

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date that contain the religious texts. They are found in vast numbers in tombs of different classes of later periods. The mastaba was the usual form of the tomb of the fourth, fifth and sixth dynasties. There were a few of a much later date.

The old mastabas retained their sacredness in the minds of the people down to the Moslem conquest. Having in them no representation of false gods, their reliefs were not defaced by the early Christians, as those of the temples of later periods. But for twelve hundred years they have been the objects of plunder. Formerly this necropolis was a mine constantly worked by Arabs and strangers for its treasures, the contents of a tomb often being of great value. For centuries large numbers of people obtained their living principally from this source. Gold and ornaments of great value were found. Even the wood of the caskets was valuable and the linen cloth, large quantities of which were often wound around a single mummy of the later periods, was used for clothing, or sold.

Since 1850, much systematic work has been done in the interest of history and science. Several hundred mastabas have been uncovered. Only a very small number of tomb-chambers were found that had not been previously entered, and their contents removed. The mastabas were

The Mastaba

examined, accurate descriptions made, and their inscriptions copied. They are now, with rare exceptions, again buried in sand. No mummies were found; only skeletons without linen or other evidences of embalmment, which tends to prove that this mode of preserving the body was not ordinarily practiced in the earliest historic periods.

One of the mastabas that have been kept free of sand for the pleasure of travelers, which was visited by General Grant, was that of Ti. It was originally built on the surface of the desert but the sand around it has accumulated to the depth of fifteen or more feet. It is now entered by the descent of a steep sandy incline. It originally faced a narrow street and measured in front fifty feet. It extended back from the street over a hundred feet. Ti lived about one hundred and fifty years before Unas. He was an important person in the reigns of Kaka and Neferkara, kings of the fifth dynasty. His wife, who was buried in the same tomb, was a member of the royal family. He was possessed of large estates, and held the position of chief of the privy council of the king, commander of the guard of the palace, keeper of the royal seal, and first prophet.

The most skillful artists and workmen were employed, and no pains spared in the erection and decoration of a sepulchral monument worthy of so great a person. This effort was crowned with

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success. An eminent Egyptologist, M. de Rougé, has characterized it as, "The most beautiful monument of the old dynasties."

In front was a portico, the architrave of which was supported in the center by two square columns. From the portico we entered a large hall, originally having ten columns which supported its roof, or perhaps it was a peristyle court with its center uncovered. This hall, or court, was nearly square, and about forty feet on a side. From the right-hand corner of its rear a hall ran back to two chambers, one small, the other about twenty-three feet square. An inclined passage, the entrance to which was originally concealed, led from the center of the great hall to the tomb-chamber, which still contains the sarcophagus. At the time of General Grant's visit the great hall was roofless. To protect the colors on the walls, a wooden roof has been recently placed over it.

In their variety, their artistic design and finish, the reliefs of the court, hall and upper chambers, are certainly among the choicest specimens of ancient art, rarely, if ever, surpassed in any period of ancient history. While wholly devoid of any representation or reference to any divinity, they had their origin in the belief of the ancient Egyptians in the necessity of providing food for the sustenance of the double in order to ensure its continued existence and the continued enjoyment

The Mastaba

by the deceased of all the good things of this world, as before he entered his eternal home. The reliefs in the rear chambers and the hall leading to them were in the best condition, even the colors being fairly well preserved.

Here, Brugsch Bey's knowledge of the hieroglyphs, and his explanations of the reliefs made General Grant's visit to this chef-d'œuvre of monuments far more interesting than that of a traveler under ordinary conditions who has only an illiterate dragoman, pretending to give instructions concerning matters of which he has no correct knowledge.

Among the reliefs there was a representation of the embarking of the statues of the deceased on the boat that was to convey them to the necropolis. They were to be placed in the Serdâb, the name given by the Arabs and adopted by Egyptologists to a small secret chamber made in the thick walls of the tomb, in which the statues of the deceased were placed. These, by some miraculous influence, were to supply the place of the body in case of its destruction. The Serdâb was generally without any communication with the other rooms of the mastaba. It was walled up for eternity. Sometimes there was a small rectangular passage leading to it through which the fumes of incense might reach the statues. Here the friends and relatives of the deceased

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came to recite their prayers and burn perfumes, the odors of which, as well as the prayers were supposed to reach the deceased.

“To live in the other world, the double had need of a body. The body of the deceased had served as a support during the terrestrial life, and continued to serve it in the tomb, but it might be destroyed in various ways, and then the double also, would cease to exist. Therefore a substitute was supplied, made of stone or wood, an image of the deceased.” Even this, however carefully concealed and protected, might be destroyed. Therefore besides the one or more large statues, numerous statuettes were sometimes placed in the tomb to insure the support of the double.

From this religious idea came numerous ancient Egyptian statues. Most of them were broken and destroyed during the early Christian period. But there are many hundreds in our museums and the number is constantly increasing. The art thus early developed has had its influence upon all subsequent epochs. It was necessary to produce the image of the deceased in detail. This work was done in his lifetime, and was to a considerable extent idealized. The subject was represented at the best period of his life, in the vigor of manhood, if a woman, in the flower of her feminine graces. In the mastaba of Ti were two Serdâbs, one in the massive front wall of the

The Mastaba

court, and one back of the rear chamber. In the latter was found a statue of the deceased, six feet eight inches high, which is now in the museum at Cairo. Other broken statues were also found.

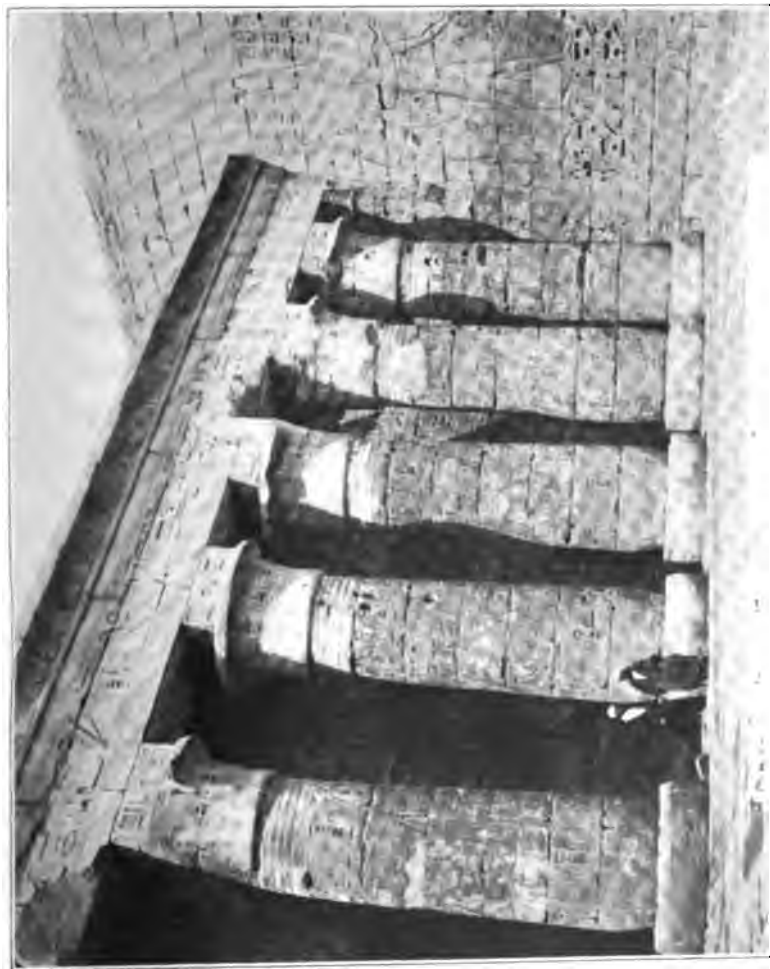
In another scene on the walls, the statues were being drawn to the tomb on a sled. Among the representations were those of the sacrifice of animals, offerings for the support of the double. Two servants were in the act of casting a splendid ox. One held him by the horns. A cord or rope was attached to one leg near the hoof, and passed over the back, and then around the hind legs. The second man by this means was about to throw the animal to the ground. Another ox was being slaughtered. Offerings were brought in ships. The estates of the deceased were represented by a long procession of women, each of whom had on her head a basket of bread, fruits, or wine, with a fowl or some other object in her hand.

These estates were all named and were designated as the "property of the tomb." The scenes took us to the estates. Here were the herdsmen driving cattle across a canal at a ford. A calf too young to wade through the water was carried on the back of one of the men. A cow was being milked while her calf was held. There was the feeding of fowls, the stuffing of geese to fatten

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them as now practiced in Europe, the preparing of fowls for cooking. All classes of agricultural work were carried on in the presence of the deceased, his wife and children, under his direction as in his lifetime. The land was being plowed and worked with a mattock. There was the sowing, the treading in of the seed by a number of rams, driven over the field; reaping, binding the wheat into sheaves, loading it upon asses, gathering it into stacks; the treading out of the grain by means of cattle on the threshing floor; separating the straw and chaff from the grain; sacking and storing.

There were also sculptors, carpenters, ship-builders, painters, glass-blowers, tanners, smiths, weavers, leather-workers, a hundred or more figures, all working with their primitive tools for the double, under the superintendence of the deceased, or more strictly speaking of his double represented by the picture. There were also fishing, hunting and market scenes, flute players and other musicians, dancers, different kinds of animals, antelopes, gazelles, goats, and, in the hunting scenes, crocodiles and hippopotami, which were then common in lower Egypt. There was a court of justice, an examination of the chief men of the villages as to taxes, and the journey by boat to Abydos, a journey that it was supposed to be often made.



First Court, South Side, Medinet Habu, Thebes.



The Mastaba

"The funeral bark was moving under full sail on the mystic river, followed by barges loaded with provisions, furniture and instruments of which the double had need." It was through a cleft in the rocks a little west of Abydos, whence the celestial boat took its departure for Amenti, the country of the west, the happy dwelling place of the great god Ptah. There were other scenes, and in all there was portrayed with vivid reality the life of a people living over five thousand years ago. Each relief was accompanied with the necessary hieroglyphic inscriptions. This is probably one of the most elaborately decorated tombs of that period. But it is only one of a hundred that might have been seen at the end of the sixth dynasty in this necropolis, which was even then from one to two thousand years old. Protected as they have been by the sands, except for vandalism and treasure-seekers, they might have been preserved to this day in their entirety.

Only a hasty view and short explanations of these scenes could be had by General Grant. But he became very much interested and expressed his surprise at the advanced state of art and civilization of those early periods, evinced by the numerous and wonderful reliefs.

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CHAPTER XVII

APIS TOMBS

NEAR the tomb of Ti is a dwelling erected by Mariette Pasha, in which he resided while making the excavations that revealed the beauties and wonders of the mastaba. After a lunch, served in the veranda of this house, a visit was made to the Apis tombs, a few rods distant, under the ledge of rocks bordering the plateau on the west.

The sacredness of the Apis had its origin in the mystic days of unwritten history. At first the bull was only an animal sacred to Ptah, the local god of Memphis. But he grew in popularity with the growth of the city, and finally became a real god, the most important Egyptian deity in the form of an animal. Living, he was worshiped in a temple at Memphis. On his death, he became in the Theban period, Osiris-Apis, that is Apis deceased, his soul then, according to the priests, being united with Osiris. He was the Osorapis of the Greek papyri, the

Apis Tombs

Sorapis of the Greeks, and the Serapis of the Romans. After the introduction into Egypt, by Ptolemy I., of the worship of Serapis, the two gods became confounded in the minds of the Greeks, but the Egyptians adhered to the pure Osiris-Apis worship.

In the reign of Amenophis III. (B. C. 1500), perhaps earlier, the Apis was regarded with so much favor and attracted such a number of worshippers, that a special rock-tomb with a sloping entrance was made for him. On his death, seventy days were taken for the preparation and embalmment of the divine body, which was then placed with pompous ceremony in its rock-dwelling. The cases in which the mummy was deposited were made of wood. There were two or three for each mummy, one within another. As often as an Apis died, this manner of burial was repeated for about one hundred and fifty years, till the thirtieth year of the reign of Ramses II. During this period there were, so far as ascertained, the deaths and interment in isolated tombs of eight Apis, the last being in the twenty-sixth year of the reign of this Pharaoh.

When an Apis died a search was made all over Egypt to find a young bull with the prescribed divine marks. Ancient writers do not wholly agree in their details in describing these requirements. Herodotus says: "His hair was black ;

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he had on his forehead a triangular white mark, on his back the figure of an eagle, on his tongue that of a beetle, and the hairs of his tail were double." It is probable that the priests decided the question of the fulfillment of these requirements according to the exigencies of each case.

Ramses II., about the thirtieth year of his reign, made his son Khâmoûsît regent and intrusted him with the government, without, however, giving him the title of royalty. He was already of middle age and the high priest of Memphis. He was distinguished for his piety, a theologian of great reputation, and credited by ancient writers with the authorship of several sacred books, giving the forms of prayer to be addressed to the gods in this and the future world. He was especially devoted to Apis. He had cut in the rock, near the isolated tombs of this god, a subterranean gallery three hundred feet in length on either side of which chambers were made for the divine mummies of the Apis, subsequently dying. Their burial cases, as those of the previous interments, were of wood. As soon as a mummied Apis was placed in his chamber, it was walled up to remain, as the tombs of human beings, forever closed. The first interment in this gallery was made in the thirtieth year of the reign of Ramses II., and it continued to be used for this purpose for nearly seven hundred years, till the twenty-first year of the reign

Apis Tombs

of Psammetichus I., the date of the last interment.

During this period, twenty-eight Apis mummies had found a resting place in its chambers. Soon after this time, the ceiling of four of these tomb-chambers fell, and the gallery in other parts becoming dangerous, the tomb was abandoned. In the fifty-second year of his reign, according to an inscription, Psammetichus I. gave an order for the piercing of a new gallery. This was made adjoining and at right angles to that of Khâmoûsît. The first interment was made in that or the following year. It was similar to the former one, but on a grander scale. The total length of the galleries and passages was eleven hundred and forty feet. The main gallery, on the sides of which were the tombs, was six hundred feet long, ten feet wide, with a vaulted ceiling eighteen feet high. Instead of being finished at the time, it is believed that this gallery was from time to time lengthened as more tomb-chambers were needed. The last interment of an Apis in these galleries, so far as the records show, was in the reign of Ptolemy Euergetes II., making a period of thirteen hundred years, from the first isolated tomb in the reign of Amenophis III. The worship of the Apis still continued, the latest one mentioned in history being in the time of Julian, the Apostate, A. D. 362, making a total period of Apis worship

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of at least seventeen or eighteen centuries. Next to Ammon there was no more popular deity in Egypt. When Thebes and the Theban dynasty lost their prestige and power, he was even able to vie with that great god. Apis was considered by his special devotees as the "Supreme god," giving life and health; "The great god, lord of eternity." He was reputed to have wrought numerous miracles, and his fame became so great that large numbers of pilgrims came to worship him, alive, in his palace or the temple at Memphis, and dead, in his temple erected by Nectanebo near his tombs. His funeral services were the most gorgeous that could be devised.

Diodorus says: "An Apis died of old age at Memphis, after the death of Alexander, and in the reign of Ptolemy Lagus" (Soter I.). "His keeper not only spent all of the vast provision he had made in burying him, but borrowed of Ptolemy fifty talents of silver" (\$59,000), "for the same purpose. And in our time, some of the keepers of these creatures have lavished away no less than a hundred talents in maintaining them," \$118,000.

The whole of the sacred ground over the Apis tombs was enclosed. And the Serapeum was built within the enclosure in which hermits occupied small cells and lived in strict seclusion near the sacred body of their god. In front of the Serapeum to the east was a first and second pylon be-

Apis Tombs

yond the Apis-temple of Nectanebo. Thousands who were not permitted to enter the sacred precincts of the tombs gathered about the enclosure, or in the dromos between the outer pylon and the Apis-temple.

On the day of interment, the funeral cortege in all its costly magnificence, with the highest government officials and long lines of priests, came slowly up the long avenue of sphinxes bordered with mastabas, passed in front of the Apis-temple over the dromos bordered with immense statues, and through the outer pylon into the sacred enclosure, and to the catacombs. On this day devotees could enter the tomb-gallery and affix to the wall their pious memorial tablets.

From the first occupation of this sandy plateau as a necropolis, there had been a constant strife between the forces of the desert and those of man for its possession. When Christianity had taken the place of the old religion, and the iconoclasts under Theodosius had destroyed the Serapeum and the temple, the desert again successfully reclaimed its own, and spread its mantle over these sacred places. After having been lost and completely forgotten for over fourteen hundred years, they were again revealed to the world through the labors of Mariette Pasha, an account of whose discoveries, when read in detail, has more of the air of romance than of reality.

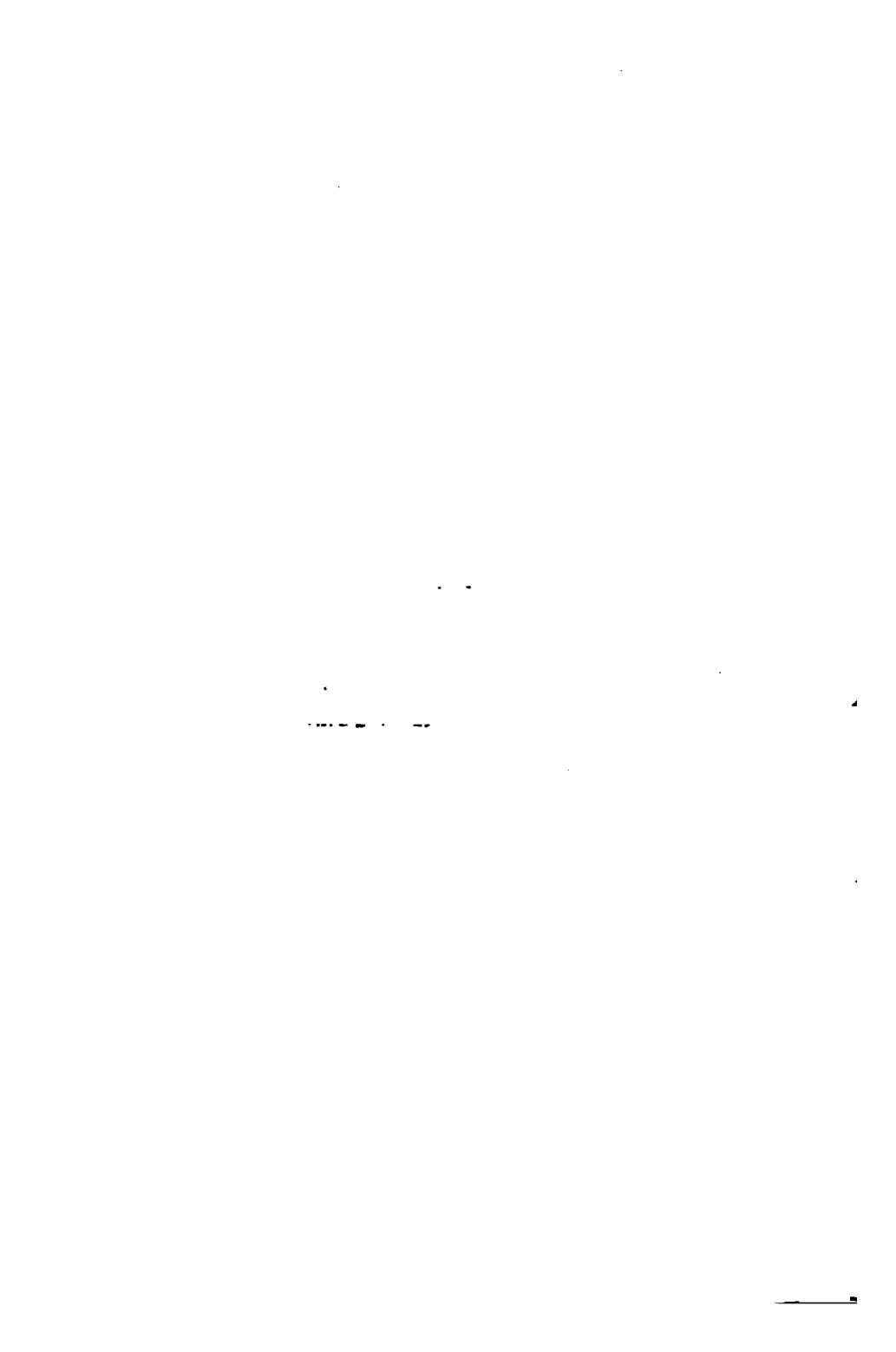
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The only Apis tombs to which visitors are admitted are those in the great galleries of Psammetichus I. The older ones are considered dangerous. The entrance is about sixty rods west of Mariette Pasha's house. It was reached by a rapidly descending path of loose sand. On entering, the traveler is provided with a candle, and, preceded by the guardian, makes his way in a dim light through the long passages. On this occasion we found the galleries and passages fully lighted by long lines of stationary lamps, provided by order of the Khedive. Soon after entering, we passed an immense granite sarcophagus nearly blocking the way, that had probably been prepared for an interment that had never taken place. Turning to the left, we reached at the distance of four hundred feet from the entrance the main gallery on the sides of which were the sepulchral chambers of the Apis.

These chambers were vaulted, their ceilings being on the same level as the vaulted ceilings of the galleries. They were about forty feet long and were lined with white Mokattan limestone. There were twenty-eight of these, twenty-two of which had mammoth sarcophagi in their centers, two of limestone, the others of granite. They were, with two exceptions, of the same size, nine feet eight inches high, seven feet eight inches wide, and thirteen feet four inches long. They



Hall of Thûtmosis III., Karnak.



Apis Tombs

varied a little in thickness and their weight was from seventy to ninety tons each.

The question naturally occurred to General Grant, as to the means employed in placing these immense pieces of stone in their chambers. Not only was the floor of the chamber from six to nine feet lower than that of the gallery, but, for greater security against its removal, the sarcophagus was also let into the rock in a hole cut just of its size in the floor of the chamber to the depth of three or four feet. How was it placed there? Mariette Pasha says: "They were drawn into the tomb on rollers by means of a horizontal windlass with eight levers, such as is used at the present time." He not only found two of these ancient windlasses made of the wood of the sycamore in one of the chambers of the tomb, but the tracks of the rollers when he first entered were still visible on the floor of the gallery. The greater difficulty was in moving the sarcophagus into the side-chamber. This was accomplished by filling the chamber with sand up to the level of the floor of the gallery. When the sarcophagus was at a point directly over that in which it was to be placed, the sand was removed, gradually lowering it to its position. At the middle of the sides and ends of the space, cut in the rock for the sarcophagus, square holes were sunk large enough to permit the sand to be removed through them, thus letting the sarcophagus

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descend to the bottom of the cavity prepared for its reception.

One of the sarcophagi at the time of their discovery had entered into the rock but a few inches. The sand was still under it to a depth of three feet. Its cover had been partly removed, and the sarcophagus filled with stone. This was probably done at the time of the destruction of the Serapeum and temple. Mariette Pasha says: "I undertook the continuation of the work of lowering the sarcophagus that had been interrupted, and having placed four men in the four holes at its sides and ends to remove the sand, I had the pleasure of seeing descend with perfect regularity the enormous mass, its interior entirely filled with stone, and the weight of which thus increased, was not less than one hundred and ten tons." A sarcophagus of the weight of these thus planted in the rocks of the floor of a subterranean chamber, the floor itself being several feet below the passage leading to it, was certainly secure against removal. And when the devotees of Apis walled up the front of the chamber on a line with the wall of the gallery, they believed they had placed the divine body of their god where it would rest undisturbed forever. The efficiency of their work is shown by the fact that the sarcophagi thus placed all remain uninjured in their original po-

Apis Tombs

sition, but the Apis, with all their costly funeral appendages, have long since disappeared.

We can understand with what feelings of astonishment, mingled with those of triumph and satisfaction, Mariette Pasha after his long and weary labors, for the first time, secretly in the night, moved along this gallery in the dim light of a candle. He could see only a few feet. All beyond was darkness and unknown. He had long been in search of the Serapeum. But no one living had had the least suspicion of the existence of this vast tomb, much the most extensive of any in Egypt.

The tombs of the Apis and the Serapeum above them were on the extreme western limit of the necropolis, on the border of the great desert. Beyond these were only desolation, solitude, death, and the immense, limitless unknown, to the ancients, the land beyond the tomb. It was three fourths of a mile to the east, across the sandy, uneven descending desert, to the cultivated land. This space had been filled with tombs more than 1500 years before the first burial of an Apis of which we have any knowledge. Psammetichus I. constructed across this plateau among and over the tombs an avenue running nearly west, but not always in a direct line, turning near its western end to the south, and ending at a circle on the west and in front

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of the temple of Nektanebo. It was bordered on either side with a row of sphinx, placed twenty feet apart, giving it the name of the avenue of the sphinx. Originally there were nearly four hundred of these, of which Mariette Pasha found one hundred and forty and the pedestals of many more, all buried in the sand.

Early in October, 1850, this afterwards famous Egyptologist landed at Alexandria, Egypt. He had been sent by the Minister of Public Instruction of France, on a mission to visit the Coptic convents of Egypt, to make, so far as permitted, a descriptive catalogue of their manuscripts, of which they then had a large number that were very valuable and which were being rapidly transferred to European institutions. At Alexandria he saw in a garden a number of limestone statues of sphinx, and in the hands of a merchant of antiquities at Cairo, others, in all, fifteen. While waiting to obtain the necessary information, and the permission to commence the work of his mission, he visited the pyramids of Gîzeh and the necropolis of Memphis. In the latter place he saw the head of a sphinx a little above the sand which covered the body. He then remembered a passage of Strabo where that geographer says : "There is found, moreover at Memphis, a temple of Serapis, in a place so sandy that the wind drifts the sand into heaps, under

Apis Tombs

which we saw sphinx, some half buried, others covered up to the head, from which it might be concluded, that the way to this temple was not without danger, if one should be surprised by a windstorm."

From this he concluded that the sphinx he saw, and those at Alexandria and Cairo, which he had been informed were from this necropolis, were those that once bordered the Avenue of Sphinxes, leading from the cultivated lands of the valley to the Serapeum. In his new born enthusiasm of a discoverer he forgot, or at least abandoned, the work of his mission, and, on the first day of November, commenced with thirty men his excavations in search of the long lost temple. After much fruitless labor in attempts to locate its site by the direction of the line of sphinxes, he was compelled to follow the avenue, uncovering one sphinx after another, all deeply buried in the sand, some from thirty to fifty feet.

The sand was so devoid of moisture that it ran like fluid, largely increasing the labor in deep cuts, and causing them to be quickly filled by the wind. Months passed with little result other than the discovery of a large number of sphinxes and many tombs, mostly of the ancient empire that were on either side of the avenue, but having no connection with it. In several he found statues which are now in the Louvre in Paris. There

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were a few more recent tombs with façades towards the avenue and one with a small alley of sphinx.

He continued his work struggling with many serious difficulties for over a year. In the meantime he had discovered the remains of the Apis-temple of Nektanebo, in front of which were two large sphinxes, and in the court a statue of Bes, and at the foot of a stairway leading into the temple, four lions, of poor Greek work. Arranged in a semi-circle in front of the temple he found a number of other Greek statues among which were Plato, Protagoras, and Homer; at the end of the Avenue of Sphinxes, a sitting statue of Pindar. He had found the dromos, a paved way leading from the temple directly west to a pylon in a wall, which proved to be that which enclosed the precincts of the Serapeum.

On either side of the dromos was a thick retaining wall and colossal statues; one was a lion, on which was a genius in the form of an infant. Among others were two peacocks, a hawk, a female sphinx, and a phenix. On the west side of the dromos was a chapel of Greek style, and another of Egyptian. In this was found a magnificent statue of Apis, "still brilliant with the sacred colors with which it had been painted." The sands had undoubtedly buried these monuments long before the old religions had lost their sacredness.

Apis Tombs

Under the pavement of the dromos were found large numbers of bronze statuettes from ten to fifteen inches in height, representing all the gods of Egypt, among which those of Osiris, Apis, Ptah, Isis, and Horus, were particularly abundant. They were sometimes found singly and sometimes in masses. In one place he found two hundred and fifty, and in another over three hundred. In the débris of the ruined pylon was found, on a fallen cornice, the name of Nektanebo II., and to the right and left two grand and beautiful lions of limestone. They may now be seen in the Louvre, lying with one forefoot over the other, proudly gazing at the thousands of visitors who hurriedly pass without even a thought of their marvelous history, and the wonderful pageants they have witnessed.

He continued excavations to the right and the left of the pylon, along the girdle-wall, and also directly west in the enclosure where the paved way still continued. To the west and north bronze statuettes continued to be found, but in less numbers than under the dromos. These images of the gods were destined to purify the sand on which the temples of Apis were built, the desert and the sand, in the idea of the Egyptian, being the special abode of Typhon, who became an evil spirit in the later Egyptian periods, associated with all that was bad.

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CHAPTER XVIII

DISCOVERY OF THE APIS TOMBS

TOWARD the close of the 11th day of November, 1851, in the perpendicular wall of a deep inclined passage cut in the rock, the upper part of a fine gateway of white limestone was discovered. The work was secretly continued, with a trusty man, by night. In a short time a small opening had been made in a corner of the upper part of the gateway, which had been closed by a permanent wall. Sliding in and down the bank of sand on the inside, the eager discoverer found himself in the interior of a vast chamber, which proved to be one of the passages of the great Apis tombs of Psammetichus I. Although the real object of the search had not been attained there had been such an accumulation of valuable monuments during the year that all the collectors and merchants of antiquities had become jealous and excited. The government had been induced to claim these valuable treasures, to which it was undoubtedly legally entitled. The excavations had once been ordered to be discontinued. Two



Two Statues of Ramses II., Temple of Luxor.

1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Arar and Collins (1971) using a Shimadzu 1010 spectrophotometer. The concentration of chlorophylls was expressed in $\mu\text{g mL}^{-1}$ of the sample.

Discovery of the Apis Tombs

officers had been for some time on the ground to watch the work, and make lists of the objects found.

Diplomatic negotiations were pending between the government of Said Pasha, then the ruler of Egypt, and that of France, relative to the ownership of these objects, which the latter claimed, having after much delay furnished the money to defray the expenses of the excavations. It was therefore thought desirable to keep the secret of any further discoveries, until the termination of the negotiations, which were not closed until three months later. During this time the Apis tomb was frequently entered in the night-time through a perpendicular box made for the purpose and sunk into the sand at the gateway, and kept closed and covered. In these nightly visits the tomb was fully examined. But the two officers, who lodged in villages, two or three miles distant, remained in ignorance of the important discoveries. In every part of the tomb there were traces of devastation. The lining of slabs of white Mokattan limestone that covered the walls of the tomb chambers had been torn off, broken and thrown pell-mell on the floors. The immense granite covers of the sarcophagi had been partly removed, sufficiently to allow a man to enter, the sarcophagi filled with stone, and walls six feet high built upon the covers.

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At the time of the interment of an Apis and the closing of his sepulchral chamber, a "tablet was placed in the wall, giving the dates of his birth, his enthronement in the temple of Ptah, at Memphis, his death and funeral and the total length of his life in years, months and days." Eight only of these official tablets were found in the débris of the chambers. Set in the wall near the gate of entrance were many tablets, pious souvenirs, placed in the tomb on the day of the interment as an act of devotion by persons of high social, or official position. They contained a prayer to Osiris-Apis, generally gave the date of the funeral, the title and official position of the donor, and sometimes the genealogy of his family for a number of generations. These tablets have been of much historic value. They were never placed in the tomb-chamber which the visitor was not permitted to enter. The sides of the gallery, in the vicinity of the chambers, were lined with a continuous wall of cut stone of which that in front of the chamber was a part.

The following is a translation of a part of the inscription of a tablet found in the sepulchral chamber of the Apis that died in the fifty-second year of the reign of Psammetichus I., the first interment made in the great gallery. The king, as will be seen, is given the titles and has ascribed to him the attributes of deity. "Horus the

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strong," and "Horus the victorious," were common royal appellations.

"Horus, who enlarges the heart, the king of Upper and Lower Egypt, the ruler of the regions above and below, the lord of action, Horus triumphant and victorious, Uah-ab-Ka (Psammetichus I.), the son of the sun, and of his loins, whom he loves, Psammetichus, living forever, loved of Apis, the second (other) Ptah. In the year fifty-two of the reign of his holiness, this beneficent god, one is come to say to his holiness, the temple of thy father, Osiris-Apis, and all that is therein is not perfect; behold the divine members as they are in the dwelling of Apis, have regard to that, which is in a bad condition in the sarcophagi. And his holiness has ordered that all should be restored in his temple, and made as it was before. And it was ordered by his holiness to perform all the ceremonies of the god on the day of his interment; and all the authorities watched over these ceremonies, and the divine body was embalmed, and the linen was of Soten and of Menkh, such as enshrouds all the gods; and the sarcophagus was of the wood of At, and the wood of Mer, and the wood of Asch, the perfection of all the woods. . . ."

At this time sarcophagi of the Apis were still of wood. It was about seventy years later under Amasis that the first of these immense granite

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sarcophagi was made, after which time they were all, so far as known, of stone.

Besides those that were in the chambers there were two others of granite, the one in the passage near the entrance, the other in the end of a passage that had been transformed into a chamber.

On the termination of the diplomatic negotiations in February, 1852, there was no longer any reason for secrecy. According to the decision of the Egyptian government, all the objects that had been found and of which lists had been made and submitted to the government, were to belong to France, all others to Egypt. Excavations might be continued in the interest of science at the expense of the French government, but all objects found should belong to Egypt. While this decision was not strictly followed and many objects went to the Louvre that should have remained in Egypt, it opened a new era in regard to the antiquities of Egypt, which led to the establishment of the museum at Cairo. This has now assumed an importance archæologically and historically far surpassing the most optimistic dreams of its founders.

During the period of the negotiations, investigations had been continued within the tomb. It had been discovered that three other passages led to it from the precincts of the Serapeum, scanty ruins of which had been found above the tomb.

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These passages were filled with sand. Mariette had waited impatiently for the time when he could open the tomb and clear it of the impure air that had long been imprisoned within its walls. On the opening of one of these passages, there was a very unexpected result. "A great column of bluish smoke came forth tumultuously as from the mouth of a volcano, and ascended direct into the heavens. It required four hours for the bad air to escape." The Arabs were frightened by this phenomenon. The two officers, whose duty it was to watch the work, were even more terrified than the fellâhîn.

Immediately afterwards another discovery was added to the list of more importance than that of the great tomb. Close to one of the entrances was found the entrance to the gallery pierced by Khâ-moîsît, the son of Ramses II., where the interment of the Apis was made from the thirtieth year of the reign of that monarch, until near the close of that of Psammetichus I. It was of the same character as the tomb already described but less extensive. On entering the Pasha found the walls, "Literally carpeted with tablets, not only near the entrance, as in the former tomb, but from end to end of the gallery." The floor was covered with vases, fragments of wooden sarcophagi and statuettes of all colors, all in frightful disorder. The number of tablets, as Mariette says, was really incredible.

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There were hundreds all dated, and consequently of great importance to the Egyptologist. These were only in the gallery. In the tomb-chambers, all of which had been robbed at an early period, statuettes and vases covered the floors. Scarabei were also found. At a point near the center of the gallery, a large amount of ceiling and wall had fallen leaving a mass of rock that obstructed the passage. So large were the pieces of stone that powder was employed to break them. In removing the débris the pieces of a sarcophagus were found and a human mummy injured only by dampness. "A mask of gold covered its face. A small column of green feldspar and a ring of red jasper were suspended to a gold chain that passed around the neck. Another gold chain had attached to it two other amulets of jasper, and all had engraved upon them the name of 'Khâmoî-sît.' "

It appears that this pious prince had his own tomb placed near that of his beloved Apis for whom he had prepared this sepulchral gallery. To have his body rest forever beside that of his god was a natural desire for one whose chief purpose in life had been to secure a strict observance of the divine laws. "On the breast of this mummy, a hawk of gold was found, having extended wings, a beautiful specimen of cloisonné mosaic." Near by were eighteen statuettes of

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faïence with human heads and the legend of "Osiris-Apis, the great god, the lord of eternity."

Since the death of Mariette Pasha, the débris of a tomb has been found not far from the pyramids of Gîzeh, which M. Maspero says was that of Khâmoûsît. Both Mariette and Brugsch Pasha were of the opinion that the body found in the Apis tomb was that of this prince. Previous to the piercing of the Apis tomb, the prince had long been the high priest and governor at Memphis, and undoubtedly had prepared himself a tomb according to the usual custom. He had the Apis gallery cut in the rock about the time he was made regent. He lived fifteen years after the interment therein of the first Apis, during which time he was the real ruler of Egypt. It is not surprising, when his extreme devotional character is considered, that he should finally have chosen the Apis tomb for his eternal dwelling, instead of the tomb he had constructed in his early life. The only other explanation is that his body may have been taken from his tomb and placed where it was found for greater security, as the mummies of the kings were placed in the tomb at Dêr el-Bahri.

By striking with a heavy iron bar the east wall of one of the tomb-chambers of the gallery of Khâmoûsît, it was discovered that there was a hollow space on the other side. Men were imme-

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diately set at work removing the sand on the outside. Within a few days an inclined way, cut in the rock, was found which led to an isolated tomb adjoining that of the gallery, in which two Apis had been interred. These died in the sixteenth and twenty-sixth years of the reign of Ramses II., the last two, previous to the first one interred in a chamber of this gallery. This tomb had not been opened since it was closed thirty-two hundred years ago. Its contents give us additional evidence of the rich finds that have been acquired by the spoilers of ancient tombs. According to his report Mariette Pasha found in it "Four very large canopic vases of oriental alabaster, surmounted with human heads, a statue of wood of the natural size, covered with gold, representing Osiris, two statues of sandstone, representing the Prince Khâmoûsît, painted red and blue, and a number of figurines. In small holes cut in the rock were a hundred funereal statuettes of hard stone, of limestone and of enameled terracotta. In one of the sarcophagi, with the bones, which were all that remained of the bull, were fifteen statuettes with the legend of Apis-dead; twelve engraven objects of gold, having on them the name of Prince Khâmoûsît, or those of other prominent persons of Memphis; several statuettes in greenish schist, representing the prince; others of the same material representing other members

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of the royal family, and amulets of carnelian, red quartz and serpentine all finely engraved. The lower parts of the two sarcophagi and the base of the walls of the entire tomb-chamber were covered with very thin plates of gold. In small holes made in the rock of the floor, and in the sand on the floor, and mingled with the bones of the Apis in the sarcophagi, were large numbers of these leaves, or spangles of gold, without form, as if crumpled between the fingers of those who had placed them in the tomb. There were collected of these thin plates, or leaves of gold, over four and a half pounds avoirdupois," valued at \$1,200. The walls of this tomb were originally painted and covered with scenes which were mostly obliterated. There were several in which Ramses II. and his son were distinguishable.

Among the great number of tablets in the Apis gallery of Khâmoûsît, were some, the inscriptions of which were of special historical importance. The following is a translation from the French of Mariette Pasha of one of these inscriptions, that has given us the name of a "King Paimi, or Pimi" hitherto unknown. He was the immediate successor of Sheshonq III., and reigned two years, a little over eight hundred years before Christ.

"The year 2, and the 1st of the month Hathor, in the reign of his holiness, the lord of two lands,

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the sun, lord of justice, approved of Ammon, the giver of life, the son of the sun, the lord of diadems, loved of Ammon, Paimi, who gives life, stability and purity, as the sun for eternity, loved of Apis, the great god, who resides in Amenti,* on this day this god, Apis, has been brought, and that he might be settled in the good Amenti, he has been buried in his tomb; may he be reunited with the family of ages in his eternal dwelling. He was born in the year twenty-eight of the reign of his holiness, the king, the deceased Sheshonq (III), the sun, lord of justice, approved of the sun, son of the sun, loved of Ammon, the divine moderator of Poun. They searched for his beauties," (Apis with the divine marks), "in every place in Lower Egypt, and he was found at Hatschatavot, after a search had been made for three months, in all the valleys of Upper Egypt, and in the islands of Lower Egypt. He was enthroned in the year twenty-eight, and in the first of Paophi in Hat-Ptah-Ka," (the temple of Vulcan at Memphis), "near his father Ptah of the South Wall," (a quarter of Memphis), "by Petisis, the superintendent of the artisans the Sam," (chief of the priesthood at Memphis), "of the temple of Ptah, and the principal chief," (General), "of the Mashauasha," (mercenary

* Amenti was the country of the West, the home of the dead.

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soldiers), " who was the son of Takeloti, the chief superintendent of the artisans, the Sam, the principal chief of the Mashauasha, and of Tes-bit-her, the royal daughter, (issue) of the seed of her father, whom she loved. The fortunate duration of the life of this god was twenty-six years."

There was the death of an Apis in each of the years, four, eleven and thirty-seven, of the reign of Paimi's son and successor, Sheshonq IV.

This king was also unknown previous to the discovery of the Apis-tomb tablets. The following is a translation of a part of one of these inscriptions dated in the thirty-seventh year of his reign. It was the votive offering of the high priest and prophet Herpisen, a devotee of Apis, who traces his lineage back for six generations. It is an interesting specimen of ancient composition and supplies some links in the genealogy of the royal family.

"The introduction of this god (Apis), before his father Ptah, took place in the twelfth year on the fourth of Pharmouthi of the king Ra-keper-aa, son of the sun, Sheshonq (IV), the giver of life. The birth, (of this Apis), took place in the year eleven of his holiness, his going to rest, (death), in the country of Toser, in the year thirty-seven, the 27th of Hathor, of the reign of his holiness. May he, (Apis), give life and health to his de-

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voted, his son, loved of Neith, the prophet . . . Herpisen, the son of Ptahhon, the chief, the director of the country of the North, the superior of the prophets in Bubastis, the chief of the soldiers, and of the priestess of Hathor in Bubastis, (sister of her husband) a lady of the house of Iriouru; which Ptahhon is the son of Herpisen, a personage of the same rank, and Pappettitis, the lady superior of the household of Herscha-of (Arsaxes of Plutarch I., 37), king of the two countries, moderator of the two lands; which Herpisen is the son of Ptahhon of the same rank, and of T'esenkhemî, his mother of the same rank; which Ptahhon is the son of prince Ptah-ouo-onkh-ef, of the same rank, and of the priestess of Hathor in Bubastis, the royal daughter of the princess of the house of Tent-es-Pah; which Ptah-ouo-onkh-ef is the royal son of the prince Nimrot, a personage of the same rank, and of the princess Tent-es-Pah, the lady superior of the household of Arsaphes, king of the two countries, and moderator of the two lands; which Nimrot is a son of the lord of two worlds, Osorkon and Mouth-ouo-onkh—(may Apis give life and health), to the royal son prince Takelôti, and to the divine mother . . . pes; to the royal son, the prince Osorkon, and his divine mother Ta-Schat-Khons; to the royal son, the prince Sheshonq, and the divine mother Keromana,—(may Apis give

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life and health) to the divine brother, the great chief Nimrot, and the divine mother Tent-es-Pah, (wife of Nimrot), which Nimrot is the son of Sheshonq, a personage of the same rank, and of the royal mother, Meh-en-Ousekh, which Sheshonq is the son of Pitout, a personage of the same rank, which Pitout is the son of Neb-nen-Scha, a person of the same rank, which Neb-nen-Scha is the son of Maousan of the same rank, which Maousan is the son of Tehennouioia."

This is about one half of the whole inscription translated from the French. The orthography of proper names has not been changed.

More than seven thousand objects of antiquity came from the excavations made in search of the Serapeum, three thousand of which were from the Apis tombs and the Serapeum enclosure. The valuable objects were mostly taken to Paris, and are now in the museum of the Louvre.

A short distance northeast of the Serapeum there was a necropolis of animals. In continuing the excavations in that direction a line of bronze statuettes was found that had been buried in the sand below that which had accumulated since the discontinuance of Apis-worship. There was no pavement or other indication of a street or path, except an occasional piece of bronze which had been buried to purify the sand. Following in the direction thus indicated there was found a mass

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of bones of the animals that had been sacrificed by individuals during many centuries for the support of the double of the deceased. So great was this accumulation that, for a number of years, full vessel loads were shipped to the north of France for use in sugar-refineries. Under them were deep wells, sunk in the rock, in which were mummified beeves. Some of the wells contained dozens of these mummies.

Other animals had their allotted quarters in this extensive necropolis. There were large quantities of the bones of the goat, antelope and gazelle, mummified ibises preserved in red earthen urns. Dogs and cats had their tombs. Hundreds of thousands of human beings and perhaps even a greater number of animals found in the sands of this plateau and the rocks underlying it, their last resting place.

It was late in the afternoon when, weary, and covered with dust, General Grant on his horse, Mrs. Grant and the rest of the party on donkeys rode southward over the sands that buried all the ancient tombs to the valley at a point opposite the steamer. Leaving behind the pyramids and the many centuries of history that clustered around them, we again crossed the site of Memphis and reached the Nile. The sun was disappearing behind the Libyan Hills, in the far off land of Amenti, the happy dwelling of Osiris-Apis,

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"the great god, the lord of eternity, ruling forever."

The next morning we started down the river at a late hour, moving slowly as we could not pass the Nile bridge until the opening at noon. Again we saw the extensive palm-groves and the great pyramids on the west, the Mokattan Hills, old Cairo, and the island of Roda on the east. Soon Cairo with its hundreds of domes and minarets came in view.

We had been faithfully served by all those employed on the boat. Every want had been supplied. Nothing had been left undone that would add to the comfort and pleasure of the party. General Grant did not neglect to distribute the accustomed bakshîsh. The captain, every officer, soldier, sailor and servant received a present.

The members of the American colony awaiting our arrival at Bûlak, the place of mooring the boat, extended to the General their warm greetings. A half hour later he was again in the palace of Kasr en-Nuzha in the enjoyment of all the comforts and luxuries a provident host could provide.

There were a few more days of sight-seeing and social entertainments. The Khedive gave, in the General's honor, one of his princely dinners. There were about forty guests, among whom were Mrs. Grant, Mr. Jesse Grant, Mr. Young, the Crown Prince, Tewfik Pasha, afterwards Khedive,

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Monsieur and Madame de Lesseps, General and Mrs. Stone, Judge and Mrs. Batcheller, the American Consul General and the Khedive's ministers and principal military officers. General Stone also gave a dinner.

With expressions of deepest regret at being obliged to end their sojourn in the delightful winter climate of Egypt with all its varied enjoyments, the General and his party took their leave, going by the way of Isma'iliya and the Suez Canal to Port Saïd. There the *Vandalia* was in waiting for them to start for Jaffa. They soon found a more marked change in the climate than they had anticipated. In less than a week they were in a storm that covered the hills and mountains of Judea with snow and compelled them to abandon the principal part of their journey in the Holy Lands.

The next January on his way to India, General Grant again came to Alexandria. He was accompanied by Mrs. Grant, his son Colonel now General Frederick D. Grant, Mr. John Russell Young, Mr. Borie, formerly Secretary of the Navy, and Dr. Keating. I met the party at Alexandria. General Stone also went with me as the representative of the Khedive to convey the greetings of his Highness to General Grant. We both accompanied the party to Suez and remained till the steamer sailed on the evening of the following day.

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The ride in the cars across the country occupied a day, and the General again had the pleasure of enjoying the novel and interesting scenes along the route. Complimentary telegrams were exchanged with the Khedive and the last farewell said to Egypt.

On the few occasions that I afterwards met General Grant he was always anxious to talk of Egypt. He seemed never to tire of the subject, expressing pleasure over his Nile voyage, and his desire to again visit that marvelous country.



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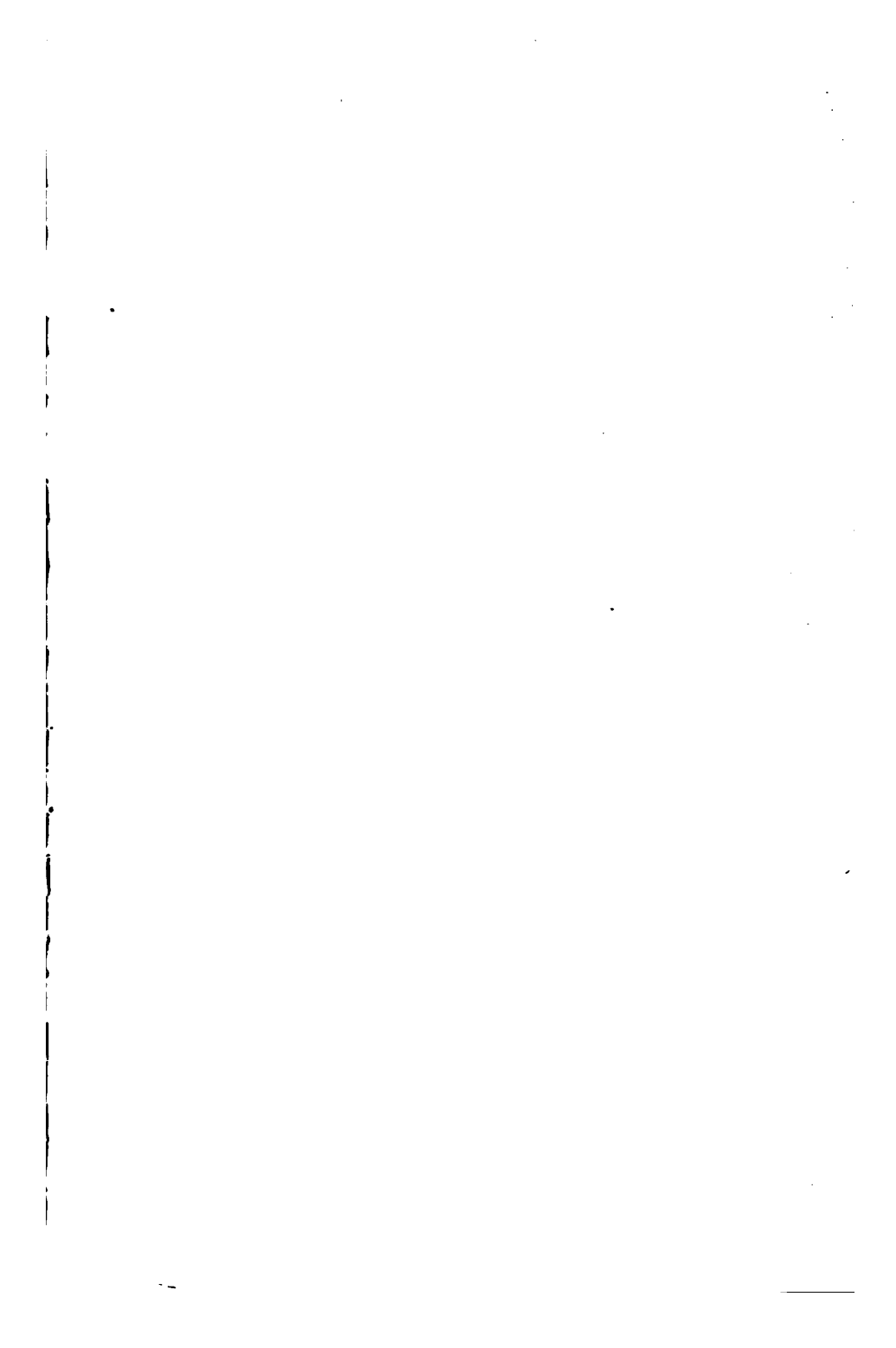
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1. The first part of the document is a list of names and their corresponding addresses. The names are listed in a column on the left, and the addresses are listed in a column on the right. The names are: John Doe, Jane Doe, and John Doe. The addresses are: 123 Main St, 456 Main St, and 789 Main St.



